

The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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SKANEATELES, August 12, 1868.

DEAR "REVOLUTION": From Peterboro we went to Auburn, the home of Secretary Seward, where we passed a few days with Martha Wright, sister of our dear friend, Lucretia Mott. We were pleased to find Mrs. Wright in a calm, philosophical state of mind on Train and "THE REVOLUTION," and sufficiently clear-sighted to perceive that so long as we believed and advocated suffrage for women, Chinese, Africans and Indians, there could be no possible chance of our accepting the democratic platform, or advocating the election of Seymour and Blair. It is very well for our radical friends who propose to go body and soul over to Grant and Colfax, in order to cover their own defection to principle, to raise this hue and cry about "THE REVOLUTION" being democratic; while, in fact, we maintain the only true position outside the political circle to criticize and commend alike the vices and virtues of both parties. Seeing that the women of the nation have nothing to hope from either party, and that the black women are abandoned even by the abolitionists, there is no occasion for us to toss bouquets or wave pocket-handkerchiefs in the coming Presidential campaign, or to raise our flag for any candidates in favor of the word "male" in the Federal or state constitution. The difference between a "man's government" and a "white man's government" is not one of principle; either is a despotism to those who have no voice in the government. Though every new extension of the suffrage is a step in the right direction, yet as the majority increases, the tyranny over the minority increases also. The condition of one man in disfranchisement would be more hopeless than would that of a whole people ruled by one man, for if he proved despotic, the whole could easily throw him off; but what could one do against a nation of tyrants? So long as a "man's government" continues on this continent, we hope there will be some women in the republic who, like Mordecai in the king's gate, will refuse to bow down to the assumption of their rulers, whether republicans or democrats.

We find Chief-Justice Chase severely criticized also for his democratic proclivities, but if that party could have come up so high as to nominate a man in favor of universal suffrage for all

men and women, surely it would have been well for Mr. Chase to have furnished them the opportunity, and in basing that party on his platform he would in no way have compromised his principles.

We found Auburn all alive with the visit of the Chinese embassy; guests of Secretary Seward. The day we arrived they had just been out to see the working of Munson Osborn's famed reaper, and were greatly pleased with its power and skill. As they have none of our improved agricultural implements in China, they are filled with wonder at all the progress we have made.

At an evening reception at Secretary Seward's, we had the pleasure of being introduced to the entire embassy, Minister Plenipotentiary, Ambassadors, Secretaries, and Students, and had a long conversation with them through "Tang and Teh," the interpreter, who speaks English with remarkable fluency. We were particularly attracted to "Chih Tegin," who seems to be a thoughtful, liberal, common-sense man. He is short, thick-set, with a high, well-shaped forehead, and large eyes, and a very intelligent, expressive face.

Among other questions, we asked Chih what he thought of the women of this country, rather an embarrassing question under the circumstances, being surrounded, as he was, by the youth, beauty and intellect of Auburn; but he promptly replied, "that the women seemed abler than the men." We asked the interpreter if that was Chih's real opinion, that he would stand by if published in "THE REVOLUTION?" or expressed to us through gallantry? He laughed, and said it was his real opinion; that the women in this country surprised him more than anything else he had seen; he composure and independence with which they move about, as if they had a right to be everywhere, he said, was to him a subject of constant wonderment. We made many inquiries in regard to the habits of the Chinese women, and learning that even the higher classes are uneducated, we expressed our surprise that while two Empresses govern China, the women should not be permitted to read. Chih replied, that "knowledge had always been considered dangerous for women." We said, you see the American women read, make speeches, edit journals, and travel alone wherever they please, and yet your entire embassy have moved through the country in safety. Men have everything their own way here as well as in China; whereupon the Hon. Kit Morgan, who was in a very happy frame of mind, warned Chih that we were the most dangerous woman in the country. But Chih repudiated the suggestion, and said we were the most happy-looking woman he had ever seen. Now we give this opinion of the wise men of the East as an offset to the terrible denunciations of the Chicago Tribune, whose cruelty in calling us a scold so lacerated our tender heart, that we could find relief only in a bottle of Mrs. Winslow's soothing syrup: thus has that wealthy journal damaged us to the amount of seventy-five

cents. "Verily, the destruction of the poor is their poverty." But to return to Chih; we told him that happiness and independence were twin sisters, and that all we needed to make our cup of joy run over was the ballot. At this he laughed immoderately, and said, "he thought we were going to say a set of diamonds." Chih promised to visit the office of "THE REVOLUTION" on his return to New York, and subscribe for the paper, and we, in return, promised that as soon as the Pacific Railroad was completed, we would call a Woman's Rights convention in Pekin, and that Anna Dickinson would stump China for Chih as President. Some one has said that the Chinese had no taste for music, but we noticed that when some nieces and nephews of ex-Gov. Troop sang some brilliant duets, they were all attention, and evidently enjoyed the performance. They have been much pleased, too, with the dancing and waltzing they have seen in this country. In watching the waltz, Chih thought a great many precious privileges, such as feet for girls, were vouchsafed to young people in this country, not permitted in the Celestial Empire. As we rejoice in everything that tends to dignify the petticoat, we were specially comforted to find the entire embassy dressed in flowing robes. They tried the dress of our American men and found it so warm and uncomfortable that they resumed the feminine attire. It would be far better if our legislators, instead of passing laws as to what women may or may not wear, would forbid the bifurcated garment to all bandy-legged men. The Chinese costume would not only be more artistic, but it would conceal all pedal deformities. We had a very pleasant interview with Mr. and Mrs. Burlingame, and expressed to them our regret that no Chinese women had been included in the embassy. As Mr. Burlingame is in favor of the enfranchisement of American women, we hope when he returns to China that he will inaugurate some movement for the education of the higher classes of Chinese women; for their condition is really more pitiable than those compelled to labor, as they enjoy the freedom of practical life and contact with the world, while the rich are secluded within their palace walls.

Among Mr. Seward's guests we were happy to meet Charlotte Cushman, who has recently returned from Europe. She is a woman of imposing presence, has a large heart, benevolent face and most genial manners. She was richly dressed in a black and white silk, and her grey hair was tastefully arranged without dye or head dress. It is a great step towards freedom when woman has the right to grow old and feels herself no longer bound to seem young when she is not.

Miss Cushman looks quite as well in the parlor as on the stage. We congratulated her on all she, Ellen Tree and Fanny Kemble had done to dignify the stage and exalt that profession. Would that we could see young women of genius rising up and taking their places. The theatre, properly conducted, might be made the

means of as much public good as the pulpit, and a source of much happiness and profit to many gifted girls now pining for something to do.

Here, too, we met again with Mrs. Worden, a sister of Mrs. Seward. She is a woman of great originality, and has an inexhaustible fund of conversation. Discussing with her the question of suffrage, she told us that since she has been a widow she had always selected her man servant with reference to his politics. After inquiring as to his qualifications as gardener, coachman, etc., she asks if he is a good republican, and will vote precisely as she wishes him to, as among his other duties, the most important will be the responsibility of representing her at the polls. Having accepted the conditions, when election day comes, she sees to his tickets and hires another man to watch him (oh! frailty, thy name is man?) until they are safely deposited in the ballot-box. We give this fact to show what can be done until that odious word "male" is expurgated from the New York Constitution. So long as the educated women of this state cannot vote in person it might be well for them to make contracts with some men from the Feejee Islands imported for that purpose, who cannot read or write, to represent them in their native land, on the supposition that the most ignorant "male" knows more of republican institutions, than any daughter of the Pilgrims possibly can.

Mr. Seward has a beautiful home in the heart of the city. He has several acres of land laid out in gardens, winding walks and shady groves. His house is an old fashioned one that belonged to his wife's father, Judge Miller. It has lately been remodeled and enlarged. One spacious parlor opens on an extensive piazza, where our host received his visitors, while a full band played delightfully under the grand old trees, that have sheltered that family for generations. Mr. Seward has always honored our country and his position, by his generous hospitalities to foreigners and strangers. We were glad to find that he has borne the severe trials through which he has passed like a Christian philosopher, and is now looking better than he has for several years. It is understood that the Secretary of State and his Mentor, Thurlow Weed, are both interested in the success of Grant and Colfax, though Mr. Seward has not publicly said so.

We are now enjoying the hospitalities of Anson Lapham, a cousin of Miss Anthony's, a wealthy Quaker merchant, who retired from New York years ago, and is now living in princely style on the banks of this beautiful lake. Skaneateles is indeed one of the loveliest spots in the world. With its highly cultivated farms, hills and dales, beautiful lake and new railroad linking it to the New York Central and thus bringing it within twelve hours of New York, it is one of the choicest summer residences for metropolitan merchants in the western part of this state. Mr. Lapham's place is one of the most beautiful in this country. The house, with its pure white columns on either side, looks like a Grecian temple, and the close cut lawn running down to the lake is as smooth as velvet. Everything is kept with Quaker neatness and perfection, both inside and out. Mrs. Lapham is a pattern housekeeper though she is strongminded, and is impatiently waiting to go to the ballot-box. We have met several wealthy Quaker merchants from New York; who, shades of George Fox and Elias Hicks forgive! seem to know and care

a good deal more about Wall street stocks and per cent. than the reforms of the day. Seeing so many wealthy friends reminded us of what we heard Samuel Gurney, a wealthy Quaker banker in London once say. Being asked what had become of the Jews that had at one time controlled the money market in Europe, he laughingly replied that "the Quakers had driven them out." Perhaps their fate in this country may be the same.

Miss Anthony has kept up a running fire with Mr. Jonathan Thorn, a New York millionaire, on the woman question. We noticed that whenever they seemed to flag, Mr. Lapham would skillfully throw in a word or two, to stir up the discussion anew. Mr. Thorn is a tall, handsome man, who, like Mr. Lincoln, has a story for everything, but he is rather too conservative in his notions to command the "woman vote," if he should ever run for President. We fancied that he regarded us as rather out of our sphere, when speaking in Quaker meeting on Sunday; particularly as we defended the doctrine of Original Sin, that vice and virtue are hereditary, from the aspersions of Mr. George Truman, a friend from Philadelphia, who claimed that moral qualities, or rather spiritual influences, did not depend on organization, but were a direct influx from heaven. Between Gerrit Smith and these good "friends," we shall get so many theological kinks in our head, that by the time we are safe back in the metropolis, we shall need a thorough revision of our creed. In the meantime, dear "REVOLUTION," do not launch your little bark on the tempestuous sea of reason, for there are so many pitfalls in the theologies, that we had better confine ourselves to demanding justice and equality for all before the law, to the real evils now in existence; leaving professional D.D.'s to find out the origin of sin, and whether or no, men are free agents, fully satisfied that under the present regime, women are not.

There is a gay party of young ladies and gentlemen here from Brooklyn, lambs of the Rev. Mr. Storrs' flock, and we can bear witness, that they need a shepherd's care. If they had belonged to Mr. Beecher, we should not have been so surprised with their erratic proceedings, but from the teachings of the staid, philosophical Mr. Storrs, we had looked for better results. Parties all night, croquet, sails and drives all day, flying hither and thither. Now inspecting Auburn prison and Mr. Seward's private grounds, then roaming over the hill-tops of Glen Haven and the salt works of Syracuse. Now demurely sitting in the silence of the Quaker meeting, and then rushing into our sanctum, to lead us captive to the parlor, to play quadrilles, waltzes, gallops, until our rheumatic fingers are all in a tremor, and our brain dizzy with the whirling sylphs.

Before the sun was up this morning, Miss Anthony and two bright girls from Brooklyn, manned a small sailing craft, and went up the lake. They invited some young merchant princes to take seats on board, and remain quiet spectators of the scene. They performed some very difficult evolutions. In one rather dangerous manoeuvre, a gentleman becoming a little nervous, was threatened with the fate of Jonah, which immediately brought him to order. It is truly melancholy to see how the young girls on all sides are flying from their sphere. With base-ball and boat clubs, gymnasiums, driving, swimming, and croqueting, verily, the days of embroidering and crocheting, ruffling and puffing, are fast passing away. And we say amen,

for the needle can boast more victims than pestilence or famine, than the sword or the Minnie gun. E. C. S.

THE RIGHTS OF WOMAN.

BY MARY WOLLSTONECRAFT—1790.

CHAPTER V.

ANIMADVERSIONS ON SOME OF THE WRITERS WHO HAVE RENDERED WOMEN OBJECTS OF PITY, BORDERING ON CONTEMPT.

BUT to complete the sketch. "It is easy to be conceived, that if male children are not in a capacity to form any true notions of religion, those ideas must be greatly above the conception of the females; it is for this very reason I would begin to speak to them the earlier on this subject; for if we were to wait till they were in a capacity to discuss methodically such profound questions, we should run a risk of never speaking to them on this subject as long as they lived. Reason in women is a practical reason, capacitating them artfully to discover the means of attaining a known end, but which would never enable them to discover that end itself. The social relations of the sexes are indeed truly admirable: from their union there results a moral person, of which women may be termed the eyes, and man the hand, with this dependence on each other, that it is from the man that the woman is to learn what she is to see, and it is of the woman that man is to learn what he ought to do. If woman could recur to the first principles of things as well as man, and man was capacitated to enter into their *minutiae* as well as woman, always independent of each other, they would live in perpetual discord, and their union could not subsist. But in the present harmony which naturally subsists between them, their different faculties tend to one common end; it is difficult to say which of them conduces the most to it; each follows the impulse of the other; each is obedient, and both are masters."

"As the conduct of a woman is subservient to the public opinion, her faith, in matters of religion, should, for that very reason, be subject to authority. Every daughter ought to be of the same religion as her mother, and every wife to be of the same religion as her husband: for, though such religion should be false, that docility which induces the mother and daughter to submit to the order of nature, takes away, in the sight of God, the criminality of their error.* As they are not in a capacity to judge for themselves, they ought to abide by the decision of their fathers and husbands as confidently as by that of the church."

"As authority ought to regulate the religion of the women, it is not so needful to explain to them the reasons for their belief as to lay down precisely the tenets they are to believe: for the creed which presents only obscure ideas to the mind is the source of fanaticism; and that which presents absurdities leads to infidelity."

Absolute, uncontroverted authority, it seems, must subsist somewhere: but is not this a direct and exclusive appropriation of reason? The rights of humanity have been thus confined to the male line from Adam downwards. Rousseau would carry his male aristocracy still further; for he insinuates, that he should not blame those who contend for leaving woman in a state of the most profound ignorance, if it were not necessary, in order to preserve her chastity, and justify the man's choice in the eyes of the world, to give her a little knowledge of men and the customs produced by human passions; else she might propagate at home without being rendered less voluptuous and innocent by the exercise of her understanding; excepting, indeed, during the first year of marriage, when she might employ it to dress, like Sophia. "Her dress is extremely modest in appearance, and yet very coquetish in fact: she does not make a display of her charms, she conceals them; but, in concealing them, she knows how to affect your imagination. Every one who sees her will say, There is a modest and discreet girl; but while you are near her, your eyes and affections wander all over her person, so that you cannot withdraw them; and you would con-

* What is to be the consequence, if the mother's and husband's opinion should chance not to agree? An ignorant person cannot be reasoned out of an error, and when persuaded to give up one prejudice for another the mind is unsettled. Indeed, the husband may not have any religion to teach her though in such a situation she will be in great want of a support to her virtue, independent of any worldly considerations.

clude that every part of her dress, simple as it seems, was only put in its proper order to be taken to pieces by the imagination." Is this modesty? Is this a preparation for immortality? Again. What opinion are we to form of a system of education, when the author says of his heroine, "that with her, doing things well is but a secondary concern: her principal concern is to do them neatly."

Secondary, in fact, are all her virtues and qualities, for, respecting religion, he makes her parents thus address her, accustomed to submission—"Your husband will instruct you in good time."

After thus cramping a woman's mind, if, in order to keep it fair, he has not made it quite a blank, he advises her to reflect, that a reflecting man may not yawn in her company, when he is tired of caressing her. What has she to reflect about, who must obey? and would it not be a refinement on cruelty only to open her mind to make the darkness and misery of her fate visible? Yet these are his sensible remarks; how consistent with what I have already been obliged to quote to give a fair view of the subject the reader may determine.

"They who pass their whole lives in working for their daily bread have no ideas beyond their business or their interest, and all their understanding seems to lie in their fingers' ends. This ignorance is neither prejudicial to their integrity nor their morals; it is often of service to them. Sometimes, by means of reflection, we are led to compound with our duty, and we conclude by substituting a jargon of words in the room of things. Our own conscience is the most enlightened philosopher. There is no need of being acquainted with Tully's offices, to make a man of probity: and perhaps the most virtuous woman in the world is the least acquainted with the definition of virtue. But it is no less true that an improved understanding can only render society agreeable; and it is a melancholy thing for a father of a family, who is fond of home, to be obliged to be always wrapped up in himself, and to have nobody about him to whom he can impart his sentiment."

"Besides, how should a woman void of reflection be capable of educating her children? How should she discern what is proper for them? How should she incline them to those virtues she is unacquainted with, or to that merit of which she has no idea? She can only soothe or chide them; render them insolent or timid; she will make them formal coxcombs or ignorant block-heads; but will never make them sensible or amiable." How indeed should she, when her husband is not always at hand to lend her his reason—when they both together make but one moral being? A blind will, "eyes without hands," would go a very little way; and perchance his abstract reason, that should concentrate the scattered beams of her practical reason, may be employed in judging of the flavor of wine, decanting on the sauces most proper for turtle; or, more profoundly intent at a card table, he may be generalizing his ideas as he bets away his fortune, leaving all the minutiae of education to his helpmate or chance.

But, granting that woman ought to be beautiful, innocent, and silly, to render her a more alluring and indulgent companion;—what is her understanding sacrificed for? And why is all this preparation necessary, only according to Rousseau's own account, to make her the mistress of her husband, a very short time? For no man ever insisted more on the transient nature of love. Thus speaks the philosopher. "Sensual pleasures are transient. The habitual state of the affections always loses by their gratification. The imagination, which decks the object of our desires, is lost in fruition. Expecting the Supreme Being, who is self-existent, there is nothing beautiful but what is ideal."

But he returns to his unintelligible paradoxes again, when he thus addresses Sophia. "Emilius, in becoming your husband, is become your master, and claims your obedience. Such is the order of nature. When a man is married, however, to such a wife as Sophia, it is proper he should be directed by her; this is also agreeable to the order of nature: it is, therefore, to give you as much authority over his heart as his sex gives him over your person, that I have made you the arbiter of his pleasures. It may cost you, perhaps, some disagreeable self-denial; but you will be certain of maintaining your empire over him if you can preserve it over yourself; what I have already observed, also shows me, that this difficult attempt does not surpass your courage."

"Would you have your husband constantly at your feet, keep him at some distance from your person. You will long maintain the authority of love, if you but know how to render your favors rare and valuable. It is thus you may employ even the arts of coquetry in the service of virtue, and those of love in that of reason."

I shall close my extracts with a just description of a comfortable couple. "And yet you must not imagine

that even such management will always suffice. Whatever precaution be taken, enjoyment will, by degrees, take off the edge of passion. But when love hath lasted as long as possible, a pleasing habitude supplies its place, and the attachment of a mutual confidence succeeds to the transports of passion. Children often form a more agreeable and permanent connection between married people than even love itself. When you cease to be the mistress of Emilius, you will continue to be his wife and friend; you will be the mother of his children."

Children, he truly observes, form a much more permanent connection between married people than love. Beauty he declares will not be valued, or even seen, after a couple have lived six months together: artificial graces and coquetry will likewise pall on the senses; why then does he say, that a girl should be educated for her husband with the same care as for an eastern harem.

I now appeal from the reveries of fancy and refined licentiousness to the good sense of mankind, whether, if the object of education be to prepare women to become chaste wives and sensible mothers, the method so plausibly recommended in the foregoing sketch be the one best calculated to produce those ends? Will it be allowed that the surest way to make a wife chaste is to teach her to practice the wanton arts of a mistress, termed virtuous coquetry by the sensualists who can no longer relish the artless charms of sincerity, or taste the pleasure arising from a tender intimacy, when confidence is unchecked by suspicion, and rendered interesting by sense?

The man who can be contented to live with a pretty, useful companion without a mind has lost in voluptuous gratifications a taste for more refined enjoyments; he has never felt the calm satisfaction that refreshes the parched heart, like the silent dew of heaven—of being beloved by one who could understand him. In the society of his wife he is still alone, unless when the man is sunk in the brute. "The charm of life," says a grave philosophical reasoner, is "sympathy; nothing pleases us more than to observe in other men a fellow-feeling with all the emotions of our own breast."

But, according to the tenor of reasoning by which women are kept from the tree of knowledge, the important years of youth, the usefulness of age, and the rational hopes of futurity, are all to be sacrificed to render woman an object of desire for a short time. Besides, how could Rousseau expect them to be virtuous and constant when reason is neither allowed to be the foundation of their virtue, nor truth the object of their inquiries?

But all Rousseau's errors in reasoning arose from sensibility, and sensibility to their charms women are very ready to forgive! When he should have reasoned he became impassioned, and reflection inflamed his imagination instead of enlightening his understanding. Even his virtues also led him farther astray; for, born with a warm constitution and lively fancy, nature carried him toward the other sex with such eager fondness, that he soon became lascivious. Had he given way to these desires, the fire would have extinguished itself in a natural manner, but virtue, and a romantic kind of delicacy made him practice self-denial; yet, when fear, delicacy, or virtue restrained him, he debauched his imagination; and, reflecting on the sensations to which fancy gave force, he traced them in the most glowing colors and sunk them deep into his soul.

He then sought for solitude, not to sleep with the man of nature, or calmly investigate the causes of things under the shade where Sir Isaac Newton indulged contemplation, but merely to indulge his feeling. And so warmly has he painted what he forcibly felt, that, interesting the heart and inflaming the imagination of his readers, in proportion to the strength of their fancy, they imagine that their understanding is convinced, when they only sympathize with a poetic writer who skillfully exhibits the objects of sense, most voluptuously shadowed, or gracefully veiled; and thus making us feel, whilst dreaming that we reason, erroneous conclusions are left in the mind.

Why was Rousseau's life divided between ecstasy and misery? Can any other answer be given than this, that the effervescence of his imagination produced both; but, had his fancy been allowed to cool, it is possible that he might have acquired more strength of mind. Still, if the purpose of life be to educate the intellectual part of man, all with respect to him was right; yet, had not death led to a nobler scene of action, it is probable that he would have enjoyed more equal happiness on earth, and have felt the calm sensations of the man of nature, instead of being prepared for another stage of

• Rousseau's Emilius.

existence by nourishing the passions which agitate the civilized man.

But peace to his manes! I war not with his ashes, but his opinions. I war only with the sensibility that led him to degrade woman by making her the slave of love.

"Curs'd vassalage,
First idolized till loves hot fire be o'er,
Then slaves to those who courted us before."

—Dryden.

The pernicious tendency of those books in which the writers insidiously degrade the sex, while they are prostrate before their personal charms, cannot be too often or too severely exposed.

Let us, my dear contemporaries, arise above such narrow prejudices! If wisdom is desirable on its own account, if virtue, to deserve the name, must be founded on knowledge; let us endeavor to strengthen our mind by reflection, till our heads become a balance for our hearts; let us not confine all our thoughts to the petty occurrences of the day, nor our knowledge to an acquaintance with our lovers' or husbands' hearts; but let the practice of every duty be subordinate to the grand one of improving our minds, and preparing our affections for a more exalted state!

Beware, then, my friends, of suffering the heart to be moved by every trivial incident: the reed is shaken by a breeze, and annually dies, but the oak stands firm, and for ages braves the storm.

Were we, indeed, only created to flutter our hour out and die—why let us then indulge sensibility, and laugh at the severity of reason. Yet, alas! even then we should want strength of body and mind, and life would be lost in feverish pleasures or wearisome languor.

But the system of education which I earnestly wish to see exploded, seems to pre-suppose, what ought never to be taken for granted, that virtue shields us from the casualties of life; and that fortune, slipping off her bandage, will smile on a well-educated female, and bring in her hand an Emilius or a Telemachus. Whilst, on the contrary, the reward which virtue promises to her votaries is confined, it is clear, to their own bosoms; and often must they contend with most vexatious worldly cares, and bear with the vices and humors of relations for whom they can never feel a friendship.

There have been many women in the world who, instead of being supported by the reason and virtue of their fathers and brothers, have strengthened their own minds by struggling with their vices and follies; yet have never met with a hero, in the shape of a husband; who, paying the debt that mankind owed them, might chance to bring back their reason to its natural dependent state, and restore the usurped prerogative, of rising above opinion, to man.

SECTION II.

Dr. Fordyce's sermons have long made a part of a young woman's library; nay, girls at school are allowed to read them; but I should instantly dismiss them from my pupils, if I wished to strengthen her understanding, by leading her to form sound principles on a broad basis; or, were I only anxious to cultivate her taste; though they must be allowed to contain many sensible observations.

Dr. Fordyce may have had a very laudable end in view; but these discourses are written in such an affected style, that were it only on that account, and had I nothing to object against his *mellifluous* precepts, I should not allow girls to peruse them, unless I designed to hunt every spark of nature out of their composition, melting every human quality into female weakness and artificial grace. I say artificial, for true grace arises from some kind of independence of mind.

Children, careless of pleasing, and only anxious to amuse themselves, are often very graceful; and the nobility who have mostly lived with inferiors, and always had the command of money, acquire a graceful ease of deportment, which should rather be termed habitual grace of body, than that superior gracefulness which is truly the expression of the mind. This mental grace, not noticed by vulgar eyes, often flashes across a rough countenance, and irradiating every feature, shows simplicity and independence of mind. It is then we read characters of immortality in the eye, and see the soul in every gesture, though when at rest, neither the face nor limbs may have much beauty to recommend them; or the behavior anything peculiar to attract universal attention. The mass of mankind, however, look for more tangible beauty; yet simplicity is, in general, admired, when people do not consider what they admire; and can there be simplicity without sincerity? but, to have done with remarks that are in some measure desultory, though naturally excited by the subject.

In declamatory periods Dr. Fordyce spins out Rousseau's eloquence; and in most sentimental rant, details

his opinions respecting the female character and the behavior which woman ought to assume to render her lovely.

He shall speak for himself, for thus he makes nature address man. "Behold these smiling innocents, whom I have graced with my fairest gifts, and committed to your protection; behold them with love and respect; treat them with tenderness and honor. They are timid and want to be defended. They are frail; O do not take advantage of their weakness! Let their fears and blushes endear them. Let their confidence in you never be abused. But is it possible that any of you can be such barbarians, so supremely wicked, as to abuse it? Can you find in your hearts* to despoil the gentle, trusting creatures of their treasure, or do anything to strip them of their native robe of virtue? Curs'd be the impious hand that would dare to violate the unblemished form of Chastity! Thou wretch! thou ruffian! forbear; nor venture to provoke heaven's fiercest vengeance." I know not any comment that can be made seriously on this curious passage, and I could produce many similar ones; and some, so very sentimental, that I have heard rational men use the word indecent when they mentioned them with disgust.

* Can you—Can you? would be the most emphatic comment, were it drawled out in a whining voice.

(To be Continued.)

WOMAN'S RIGHTS IN THE FIFTEENTH CENTURY.

BY AGRIPPA.

(Concluded.)

CHAPTER III.

THE MENTAL CAPACITY OF WOMAN FULLY EQUAL TO THAT OF MAN, AS DEMONSTRATED BY HISTORY, ANCIENT LAWS, ETC., ETC. PRESENT ERRORS IN REGARD TO WOMAN, AND THE FALSE POSITION IN WHICH SHE HAS BEEN PLACED, WITH CLAIMS FOR THE RESTORATION OF HER FORMER LIBERTY.

BUT lest it may be said that woman cannot accomplish all that man has done (has not his mental power), let us prove by such examples as we have space to mention that man has never undertaken anything grand or remarkable in any sphere of action where woman has not at some time been his successful competitor. First, in the sacerdotal office, many women among the pagans, have acquired great renown in this sphere, as Melissa priestess of Cybele. Her name descended as a title to all women fulfilling the priestly functions. We find Hypercaustia, priestess of Minerva—Mesa, priestess of Venus—Iphigenia, priestess of Diana—indeed, the priestesses in pagan nations were very numerous. Among the Jews the sister of Moses entered into the sanctuary with Aaron, and was regarded as consecrated to the service of God. Although in the Christian religion, the priestly functions have been restricted to men, yet history teaches us that a woman, having concealed her sex, arrived at the dignity of Sovereign Pontiff. Several women of all nations have been remarkable for the gift of prophecy. Such were Cassandra, the Sybils, Deborah, Uida, Anna, Elizabeth, Hildegard, etc. Many women have excelled in Magic! They have even surpassed Zoroaster, who is said to be the first who ever applied himself to this science. How many women have made incredible progress in Philosophy! Such were Theano, the wife of Pythagoras, and Dama his daughter, who acquired great renown in developing and explaining the principles of her father. We find also Aspasia and Diotima, disciples of Socrates. Mantinea, Philasia and Axiochre, followers of Plato. Plotin eulogizes Genime and Amphictoe. The Catholic church extols St. Catherine, who surpassed in science all the philosophers of her day. We must not forget Queen Zenobia, who was the disciple of the philosopher Longin, who, on account of her great advancement in the sciences, was renamed Ephimise. Nichomache has translated her excellent works. But let us pass to the domain of poetry and eloquence. We meet at once Armesia, surnamed Androgenia, Hortensia, Lucrece, Valere, Copiolla, Sappho, Corinne, Komane, Erinne, Tesbia. Sallust makes mention of Sempromia. Jurists produce Calphurnie, and though it is contrary to custom in our day, for women to apply themselves to Belles Lettres—there is a large number among women, who would blaze and sparkle more brilliantly than men, even in this sphere.

But if we desire examples of judgment in woman, we

find at hand Plotine, wife of Trugan—Amalasunte, Queen of the Ostrogoths—Emilia, daughter of Scipio. We may mention Deborah, and the wife of Sabidoth, who, as we read in the book of Judges, led the people of Israel for a long season, and adjudged all their disputations, and even when Baraach did not wish to give battle, this woman was chosen to command the army, attacked the enemy, put them to flight, and won a signal victory. We read again in the book of Kings, that a woman named Attalia reigned in Jerusalem, and judged the people seven years. We see Semiramis, after the death of King Ninus, governing the people for forty years. All the Candaces held the government of Ethiopia with judgment and eclat, they are mentioned in the Acts of the Apostles; and the historian Josephus gives remarkable accounts of them. We will not omit the Queen of Sheba, who came from the ends of the Earth to hear the wisdom of Solomon, and this woman, according to our Saviour's words, will one day judge and condemn the men of Jerusalem. Women have also been illustrious in the field of discoveries; as were Isis, and Nicatrice! Others have founded empires and cities! as did Semiramis, Dido and the Amazons! and all ancient literature teaches us that woman had her place in such spheres. Women have distinguished themselves in combat! Among others, there is Chomiris, Queen of the Massagotes, who defied Cyrus, King of Persia—Camille of the Volscues, and Valjece of Rome, were both powerful queens. There are also the Pandos of the Indians, the Amazons, the women of Semnos, of Persia, and other countries. History also makes mention of many women, who, by their courage and enterprise, have saved their country from ruin; witness Judith and Esther—and in later days, the maid of Orleans! who, though of humble origin, made herself most illustrious. In the year 1428, the English having penetrated into the heart of France, this young girl, like a new Amazon, took arms, placed herself at the head of the army, and fought with so much courage and success, that after having vanquished the English in several engagements, she reconquered the French kingdom, which had been well nigh lost. I could draw an infinity of examples from the histories of the Greeks and Latins, and other nations, but this would lead me too far. Plutarch, Valere, Bocace, and many others, recount numerous histories of women, who gained themselves great renown. Indeed, there is more to be said on these subjects than I have said or can say in this simple Treatise. I am not presumptuous enough to suppose that I can include, in so small a book, all the attributes or noble examples of womanhood; for who would be able to develop and present all that is great and noble in her from whom we receive our birth, by whom the human race is perpetuated, and through whom families and thus the entire nations are maintained.

Moreover, we find that Lycurgus and Plato—those ancient law-givers, men illustrious for their wisdom and judgment—convinced by the light of philosophy that women are not inferior to men, either in mind, or power, or dignity. We find that these men, the wisest sages of antiquity, ordered that women should be disciplined equally with men—in contests and in all physical training! that they should learn the art of war, to draw the bow, to throw darts, to use the sling, to cast stones, to combat, whether on foot or on horseback, to arrange a camp, to set an army in line of battle and lead it. In a word, they decreed that all manly exercises should be common to women. If we read reliable ancient history, we shall see that the men of Getutie and of Bactrianes, and of Gaul, and Spain, nearer our own day, too often yielded to idleness and love of ease, and left the women to cultivate the fields, build houses, manage affairs, make war, and assume all the duties which we delegate to men! While we may deprecate this, it at least proves woman's capability, equal to ours in these points. In Cantubria (now known as Biscaye), even in our age—it is man who must have a marriage dowry—sisters make their brother's marital selections, and daughters are the first heirs. Among the Scythians, the Thracians and the Gauls, men and women governed conjointly. Women treated of peace and war, and had voice in all decisions and deliberations. The treaty of the Celts with Hannibal, is a proof of this. We quote it: "If any Celt complains of wrong on the part of a Carthaginian, the magistrates and generals of Carthage who may be in Spain will be Judges. But if a Celt has done injustice to a Carthaginian, the women shall be Judges." But the tyranny and ambition of man, have led him to assume authority, against the order of God, and the institution of nature! the liberty which was formerly accorded to woman, has been taken from her. The universal custom of all people now rises in opposition to her ancient liberty, and the manner in which women are reared separates them farther and farther from it. In fact, a daughter from her birth is doomed to be confined to the

house, without any solid or worthy occupation, and as if she were capable of nothing more ennobling, she is obliged to find her employment in needle and thread. On reaching womanhood, she is confided to a husband. The laws debar her from all public functions. Whatever mind she may have, she is not allowed to speak at the bar; no jurisdiction is accorded to her, no right of arbitration, of acceptance or of opposition; no business is confided to her; she can act neither as guardian or healer, physician of the sick! she has no voice in legal or criminal matters. The right of public instruction is interdicted to woman, although Scripture says in Joel, "Thy daughters shall prophesy," and notwithstanding that in the times of the Apostles, women taught publicly, as we are told of Anna, the daughters of Philippe and Priscilla. Our later legislators have been more ancient yet still women are forced to submit to laws made for them, as the conquered always yield to the conquerors. They are not the laws of nature, or of the Creator! still less of reason, but of an unfortunate custom, a fatal education. But there are men who make use of Scripture to exculpate them from the tyrannous authority they assume over woman. They believe their domination established in these words, which God addressed to Eve after the fall; "Thy desire shall be to thy husband, and he shall rule over thee." They have these words continually in their mouth (proving as well, that before the fall, certainly there could have been no such supremacy). If we answer them, that Jesus Christ removed this curse; they reply at once with this passage of St. Paul, "That wives must submit to their husbands," that "women must be silent in the church." But whoever knows the style of the Scriptures, and their manner of speaking, will easily see that these passages are only opposed to us in appearance. For it is the order of ecclesiastical discipline, that men may be preferred to women in the sacred ministry, the same as the Jews preceded the Gentiles in the order of the Promises; but we read also, "With God there is no respect of persons." "There is neither male nor female in Jesus Christ, but a new creature." And these assumptions of authority may be permitted to men, because of the "hardness of their hearts," which is the explanation our Saviour gives of the law of Moses, allowing men to repudiate their wives, which he strictly forbids. But that does not injure the innate dignity of woman—and even women shall judge men, who thus deceive themselves. Will not the Queen of Sheba judge the men of Jerusalem? Men, may we not thus reason as well that, who "being justified by faith, are the children of Abraham, that is, the children of the Promise," must also obey the order given by God to Abraham? "In all that Sara has said unto thee, thou shalt hearken to her voice."

Let us make here a synopsis of this Treatise. We have proved the grandeur and excellence of woman, by the name given to the first woman, by the order of time in which she was created, by the matter of which she was formed. We have also demonstrated it by proofs drawn from religion, nature, human laws, different authorities and some examples. But it must be admitted, that there is much more to be said. I have not undertaken this Treatise through vanity, or for reward, but only for love of truth, fearing, lest by keeping a criminal silence, I should join in depriving a noble sex of its rights, and might be guilty of burying the talent I received, having better opportunity perhaps than is given to all to know the proofs of the grandeur and excellence and high destiny of woman. If any other, more exact than I, shall find other proofs, which might embellish this Treatise; far from regarding him as a critic, I should be gratified if he would render by the light of his researches, this little work richer and more complete.

WOMAN'S RIGHTS AND PROGRESS IN SWITZERLAND.

TO MRS. E. CADY STANTON, OF "THE REVOLUTION":

BIENNE, SWITZERLAND, 7th, 1863.

MADAME: About a week since I took the liberty of sending to you (under cover) a circular of the "International Society of Women;" also an article (written by myself) on the "Emancipation of Women." Various circumstances prevented me from writing at that time, the letter which should have accompanied them, requesting the publication of both in your paper; whose appearance I have hailed with actual joy.

To us, poor Europeans, held in subjection by an established order, by habit, and by custom, you appear to have accomplished a truly gigantic work. I hope that you will succeed, and that your example will be imitated here. My intention in establishing the "International Association of Women," has been to bring about, little by little, the Revolution which (thanks to the independ

ence which you enjoy) you have at once inaugurated, in the very inscription which you place at the head of your journal, "Woman her rights, and nothing less." Unfortunately, the apathy of our sex, and above all, the tyranny of husbands (among whom, indeed, are noble exceptions)—hinder women from declaring themselves as your decided adherents. The greater part of our sex await your success before they will announce themselves in sympathy with you. They will appreciate you when they shall see that you have actually accomplished something for them. Doubtless, this is not an admission honorable to them, and it may well appear to you and your friends who stand in the breach, as traitorous; but to me, hearing and reading, as I do, every day the most absurd theories on the incapacity of woman, it seems evident that this apathy arises from inertness.

I pray you then, madam, to set forth in your paper, the importance of our Association, and to make an appeal in our favor, to the generosity of your compatriots, in order to sustain our efforts and enable us to continue them; for you know that money is the nerve of war and the condition of success.

Let me explain my desire more fully by the request that you would suggest a special collection (as distinct from the contributions of members) to be sent to me directly.

The commencement of an enterprise is always its most difficult era, and involves the greatest expenses. I should be very glad also to receive your journal, whose opportune articles I would translate for the papers of our own continent. Awaiting a gracious response on your part, I pray you, madame, to accept the expression of all my sympathy, and my most distinguished consideration.

MARIE GÖRGG.

P. S. Be pleased to communicate the substance of this letter—to your colleagues and friends—Miss Susan B. Anthony, Olympia Brown, etc., etc.

CIRCULAR.

MADAME: The women of Geneva, anxious to make known to their sex the noble ideas which the League of Peace and Liberty seeks to diffuse among the masses, have taken the initiative in forming an International Association of Women, having a Central Committee in communication with the aforesaid League. They address themselves, therefore, to all women, of all countries and of all conditions, inviting them to join with them in order to insure the success of this enterprise. Up to the present time, women have been isolated, separated even from each other by barriers that custom and prejudice have rendered seemingly insurmountable, and this isolation has produced an amount of evil which this association will tend to diminish, and which it may be able completely to annihilate. In thus associating themselves, women will come to know, to love, and to esteem each other. The stronger will sustain the weaker, and all encouraged, upheld, enlightened by each other, will reflect upon their families, and above all, upon their children, the benign influence of unity. Persuaded, also, that the actual organization of society is responsible for a part of the failings with which woman is reproached, and which, unfortunately, cast a shade over her virtues, the founders of the International Association of Women propose to themselves to labor to obtain for woman the rights enjoyed by men in the state, as well as those which pertain to labor and all vocations. We hold the conviction that we shall be sustained by all women, and we, therefore, address to you the following by-laws, urging you, madame, to make them known to your friends, to gather adherents, to endeavor to form local committees, and to forward the result of your efforts to Madame Marie Faucon, No. 9 Rue Mont Blanc, at Geneva (for French and Italian distribution), or to Madame Marie Görgg, Bienne, Switzerland (for English and German distribution). Accept, madame, the assurance of our high consideration.

For the Central Committee of the Association of Women.

President—MARIE GÖRGG.

Geneva, June, 1868.

STATUTES OF THE INTERNATIONAL ASSOCIATION OF WOMEN.

I.—OBJECT.

ARTICLE 1.—The International Society of Women (forming a section of the League of Peace and Liberty) has for its object the furtherance (by all the means in its power) of the efforts of the League, to insure to the people Liberty, instruction, well-being and fraternal union; also, the association will labor for the amelioration of the intellectual and social condition of woman.

II.—MEANS OF ACTION.

ARTICLE 2.—A monthly contribution of 25 cents is in-

cumbent on each member of the Association, from the date of her admission.

ARTICLE 3.—All voluntary contributions in money, of whatever amount, will be gratefully received by the committee.

ARTICLE 4.—Every member should concur conscientiously, cheerfully and forcibly, to the work of the Association, by the following means—by constant endeavor to secure new members, and to augment the number of subscribers to the paper, known as the *United States of Europe, Etats-Unis d'Europe*, the organ of the League of Peace and Liberty—and by efforts to secure the object indicated in Article 1st, in all possible ways, as by lectures, addresses, etc.

III.—ORGANIZATION.

ARTICLE 5.—A Central Committee composed of several ladies, holding its sessions at Geneva, is empowered to receive the contributions of members, all voluntary donations, subscriptions to the paper of the League (the *Etats-Unis d'Europe*), and to attend to such claims as may arise and to administer the business affairs of the Association. This committee acts independently, but it will correspond with the Central Committee of the League of Peace and Liberty in session at Berne, and will forward to this latter committee the amount of the contributions as is stipulated in Article 2.

ARTICLE 6.—The committee of Geneva will unite with national and local committees, in all places where the number of members shall be so great as to demand immediate supervision. Such committees will correspond with the Central Committee of Geneva, will send thither a half yearly report on the number of their members and the amount of their subscriptions to the *Etats-Unis d'Europe*, on their receipts of contributions and voluntary subscriptions, and on the results of their labor as prescribed by Article 4.

ARTICLE 7.—A committee is appointed for a year only, but its members are re-eligible.

ARTICLE 8.—The ladies of the committee may hold an extra session, whenever one of them shall judge such session to be necessary.

ARTICLE 9.—By special request, the names of the members of the association and the names of the committee shall not be published.

ARTICLE 10.—Every year there shall be a general assembly of delegates from all the branches of the association, convened and presided over by the Central Committee, in order to hear, discuss, and act upon the general annual report, to make new suggestions, and to elect the new Central Committee for the following year.

IV.—SPECIAL DISPOSITION OF FUNDS.

ARTICLE 11.—The Central Committee, its expenses and those of the Local Committees being paid, shall use the amount of the donations and contributions received during this year for the benefit of the League of Peace and Liberty, leaving to future general assemblies the decision as to the use of funds thereafter received.

OLD MAIDS.

THAT there should exist a necessity for the vindication of Old Maids is one proof of the imperfectly developed civilization of this progressive century. To close our eyes against an unpleasant fact and try to persuade ourselves that we do not recognize it as a fact, is foolish and cowardly. The fact which we would face just now, is that the condition of the unmarried woman, who is far enough past the bloom of youth to be reckoned beyond the probability of matrimony, is not respected, nay, is held in the veriest contempt, notwithstanding what the press, the pulpit, law, literature, society, and the world at large may occasionally pretend to the contrary. She is, at best, a something to be only tolerated; a cipher in creation, whose sole use, if she have any, is to fill up the vacant places of existence and, like the arithmetical naught, impart to the significant figures of humanity a value which she can never attain.

Let the world attempt for once to render a fair reason why it regards this class of women as special objects of reproach. What is the only show of a rational answer that it is able to make? "Since she has never been chosen as a life companion, we infer that she lacks the charms and virtues which attract man to woman." A hasty, wholesale inference this; one which takes for granted the infallibility of man's discrimination. When we consider the multitude of imbeciles, termagants, unscrupulous intriguers, heartless, selfish, worse than worthless women, who enter the lists of matrimony, we have not the conscience to affirm the old maid just possibly worse than these, and her opportunities less for victimizing (?) some man, had she seen fit, unless we allow her to have been deficient in the degree of art to

which her married sisters of that class must have attained. That, however, would be a concession in her favor, so be careful how you make it. Having shown so palpable a flaw of inconsistency in the sole indictment upon which she is arraigned, it might seem superfluous to investigate further. But being on the search for truth, let us not pause till we find it. Let us suggest all possible reasons that may have led her into this unpardonable sin of omission. She may have remained unmarried because she had no appreciation of, or faith in, the virtues of the voting sex. Worse and worse! that she should presume to turn the tables and bring to bear against you, gentlemen, your allegation against her. Man might forgive her undeservingness of him, but her depreciation of him, never! With this excuse for her offending, she need expect no mercy. Pass on! She may once have had her heart's choice and lost him early; perhaps by death, perhaps by opposing circumstances, perhaps by his own treachery or inconstancy. None of these hypotheses are disparaging to her. "But stop," says her opposer; "might not the loss proceed from misconduct on her part? how then?" Why in that case she had at least principle enough left to keep her a penitent old maid; so do not impute as a crime her one solitary virtue. Again: a woman may be so situated in life, so environed with cares claiming her exclusive regard, that the opportunity of marriage is far removed from her, and she chooses to pursue the line of duty marked out straight before her rather than forsake it to attain a new object, preferring the lot of a conscientious maid to that of a wedded lady of a style we leave you to depict.

I come now to the last possibility: she may have made her ideal choice, and set up in her soul her model of the man who alone could keep it company, and never on her way through life finding the real of her ideal, she cleaves with constancy to that ideal as better than an uncongenial real. Oh! such women as these are prized far below their value: theirs not transcendentalism or romance, but pure spiritual wisdom. They are the pure of heart, who feel with the instinctive horror of purity the misery and shame of a marriage that can never be true in the sight of God. They know the needs of their nature, and will not offer it a stone for bread. Young maids! go to them and gather in of their wisdom: marry the man for whom you are adapted, or marry not at all. Happy will be the time when woman shall have full liberty to choose a purpose in life aside from promiscuous marriage, that the number of wretched unions and their fatal consequences may be diminished and the world relieved of a proportion of its misery. The professions of the lawyer and the physician may suffer, we grant, when there are fewer of the diseased and vicious to fill up hospitals and prisons, but earth will not smile the less on that account. Tyranny reacts; and the world is paying the just penalty of the Herod-like policy which has prompted it to murder the genius of woman.

As a hopeful sign for the future, however, the present century is beginning to be ashamed of its injustice to her, and even blushes sometimes when caught in the act, and makes clumsy excuses, if not downright denials. The Middle Ages were not disturbed by these scruples. In the glorious days of chivalry, when men were sworn to be loyal to "God and the ladies," (!) an old maid was a rare anomaly. Woman had two alternatives: submit to a lord and master in the guise of a husband, or to the "holy church," tyranny's right hand, and "take the veil," bury herself alive as a thing in whose creation God had committed a blunder. But the usages of good old times are passing away, and the nineteenth century surmises that the old maid has a mission of some sort and a place in the world somewhere, though what the mission and where the place it has not undertaken to discover. Possibly, when this discovery is made, as it has been in individual cases, the reproach and contempt which attach to her condition will be no more. But man is in no hurry to make it. Why should he seek to remove the stigma from the woman whose very condition implies a slight which his vanity cannot forgive? The earth is man's and the fulness thereof: is it to be expected, however modest his self-appreciation, that he will concede to woman, aside from himself, any right or mission upon his earth? Was she not created for me? he argues: "and failing me, what use in life can she claim?" So long as woman herself, his parasite and passive follower for some thousands of years, bows an acquiescence to the first question of his argument, she must submit to the logical deduction implied in the second. Says Tennyson's "Princess," speaking in reference to her own sex:

"Not vassals to be beat, nor pretty babes
To be dandled; no! but living wills and sphered
Whole in ourselves and owed to none."

Until woman can regard herself in this light, she can

never, outside the sphere of marriage, feel herself to be other than a cumberer of the earth, tolerated by man's indifference as any insignificant animal would be that keeps out of his path. A noble position for a creature of divine essence and immortal destiny! Is it a wonder that she who submits to fill it, is despised? she who, failing to fulfill the one mission allotted to her sex, feebly sinks into nothingness rather than fight her way into another and win the world's respect in its very despite?

Woman, whether maid, wife, or widow, as an individualized being, endowed with soul and intellect as well as body, must have some aim in life adequate to the employment and consequent development of these powers, if she would not be a cipher indeed, false to the design of her creation. The world, catering to external conventionalisms and smothering its instinctive recognition of this truth, has continued to despise woman for being what it compels her to be. That man was made for something, it has always admitted, but for woman, aside from physical motherhood, it is just beginning to concede the possibility of such a fact. Here, then, is the secret of the time-honored popular prejudice against the old maid; a prejudice which is but truth in a fog, an effect that vaguely guesses at its cause. There will be no slur, open or covert, against her when she learns to mark out the line of life that her intuition directs and follow the purpose she creates therein with the very devotion of a mother, as she truly is to that child of her intellect and soul. I speak with knowledge, for such women, though few, have dawned upon the world and it has bowed before them in instinctive reverence for their genius and courage.

Let woman's native talent lead her where it will, it is the prompting of the God within, and, left free, never makes mistakes. Whether the chosen path be literature, legislation, science, the professions, the useful or the beautiful arts, let her follow, and it will crown her brow with the dignity of purpose, and make strong her soul in the calm consciousness of selfhood. Then only will the phrase old maid, applied to her, cease to be a synonym for contempt; she can see her early youth depart, leaving her unmatroned in the flesh, and will not be tempted into falsehood and deceit to persuade the world that she is not yet under its interdict. When you, ye persecutors, censure a woman for her folly and weakness in concealing her age, think of this and blame yourselves: repent, do her justice, and she will be truthful. Who has not the instinct to shrink from and put-off an evil day? Cease to make an evil day of the noontide of her life and she will greet it as cheerfully as if it were her girlhood's hopeful dawn.

E. M. H.

PARTIES AND "THE REVOLUTION."

Editors of the Revolution:

I HAVE long contemplated giving some suggestions on the above topics in your paper, and now a special invitation from Mrs. Stanton determines me to write at once. I have noticed with pain from time to time in your columns credit given where I deem it not due, and censure bestowed where it was, in my opinion, alike unmerited. I do not now allude to the utterances of Mr. G. F. Train, for which you are not responsible, but to editorial words and those of Miss Anthony, the proprietor of the paper.

I notice censure cast upon the republican party as a whole because black men, in such northern states as are governed by republicans, do not vote, whereas the fact is well known that, in this and in other states the party, as such, has fully committed itself to negro suffrage, here, as well as at the south; but as the question must be submitted to the direct vote of the people, enough of the camp-followers of the party join with the democrats to defeat the negro's enfranchisement. Surely the burden of guilt lies with the democrats who openly commit themselves for a white man's government and not with the republicans who as a party, both north and south, are for negro suffrage.

II. I also notice that you seem to regard the democrats as more favorable to woman's enfranchisement than the republicans; partly because, in the distant past they removed restrictions upon the franchise for white men, and partly because they sometimes present petitions with more attention to their contents than republicans give them. It is a sufficient answer to the first claim that the democracy of to-day is quite another and a different thing from that of forty years ago; and to the second to say that from the known hostility of that party to woman's voting, democratic members of Congress can present any amount of petitions for that cause without incurring a shadow of suspicion of favoring the prayer of the petitioners; whereas a republican mem-

ber may be supposed to favor that prayer and even to favor making the enfranchisement of women a party question at the present time if he takes much notice of the petitions. Democrats delight in getting up discussions on such matters that they may get honest outspoken men, like Senator Wade, to commit themselves for Female Suffrage, that they, the democrats, may excite odium against the party to which these radicals belong on account of these utterances. But when and where did any leading democrat commit himself to woman's cause? And is it not very ungrateful in the advocates of woman to bestow compliments all unmerited on their most bitter enemies and to denounce as they sometimes do that party which is certainly far more friendly to their claims? If as many leading democrats as republicans had expressed approval of woman's claims the case would be barely altered; but for us to run to our bitter enemies with charges against all the friends we have among politicians, seems at least very foolish.

There are many reforms yet to come; but as we cannot hope to carry all of them at once, had we not better secure such as we can now, knowing that every triumph of justice and equal rights gives us a firmer foothold on which to struggle for future victories? The rebellion loosened the chains of the slave and the necessity of a loyal, voting element at the south made his enfranchisement an act of self-preservation, as well as of imperative duty. I know you would not have the lately enslaved handed over to the power of their late masters (their enemies and ours), because of their enforced ignorance. And the deliverance of woman will not be retarded but hastened by justice to the black men. The democratic party has earned for itself a record in the last thirty years, which it would seem should repel the advances of any class of people who seek championship for the oppressed. It was, therefore, with pain that I witnessed Susan B. Anthony, who has long since endeared herself to the friends of the slave for her noble efforts in his behalf, stooping from her high eminence to ask the party identified with the slaveholders rebellion, with mobs against abolitionists, with free trade in rum, with the New York riots, murders and arson of '63, and in short with opposition to all reform and progress—it was with pain and humiliation I say that I saw her turn to that party for help for women, and attempt to win its favor by dwelling in sarcastic terms upon the faults, real or supposed, of the party which has put down the rebellion, emancipated and enfranchised the slave, and which, if either, must be depended on to enfranchise woman.

Had she simply asked them, as the good may always ask the bad, to repent, it would have been in place: but to flatter them and denounce the party of progress as she did in her letter seems hardly consistent with integrity to the right. Suppose G. F. Train has done much for Woman's Rights, the whole party has no credit for that. And Horatio Seymour, whom you call "New York's favorite son," has done more to curse and degrade woman in vetoing the prohibitory law when Governor of this state than merely presenting ten thousand such letters to the democratic convention could ever atone for. Besides he presented that letter not from any sympathy with Woman's Wrongs, but as evidence of dissension among the radicals which might give the party of reaction and despotism a better chance to succeed. For the democratic party, so far as it has an idea, is essentially the party of reaction; the party of the dead past; whereas the distinctive idea of the republican party (I am sorry it is not always true to its idea) is progress. The former is the aristocratic, the latter, in theory at least and to a good degree in practice, the party of the people.

III. It seems to me that on the question of finance the republican party is not amenable to the severe strictures I sometimes see in "THE REVOLUTION."

We were compelled, in the war, to borrow money on large interest. Exemption of bonds from taxation was a part of that interest. Besides, the Supreme Court of the nation has decided that U. S. bonds cannot be taxed. I know the leaders of the republican party are at least as fully identified with the masses of the people and their wants as those of the opposite party, and will do what can in honor be done to lighten their burdens. But it does not lie in the mouths of that party that made the rebellion and fought it out, and whose yet unrepentant chiefs are now among its magnates to complain because of the taxes which the rebellion made necessary.

I do not, in conclusion, ask that the republican party shall be exempt from criticism; but I do ask that you shall not forget nor ignore the patent facts in the history of parties for the last eight years; and that, if you cannot support either party, you shall tell your readers that about all the champions of woman's cause in this country and in Europe either belong to or sympathize with the republican party; and that, were a vote to be

taken to-morrow, for every democrat voting for Woman's Rights you would find at least one hundred republicans; and then act as these facts indicate.

I like "THE REVOLUTION" in many respects, but it does seem to me that not simply G. F. Train but even the editors and proprietor get sadly off the track sometimes.

You know I write not as an enemy but as a friend; and we read that "faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

Yours for all rights, C. A. HAMMOND.

Peterboro, N. Y., July 28, 1868.

P. S. I have obtained quite a number of subscribers to "THE REVOLUTION" but "nary" democrat.

C. A. H.

A NEW POLITICAL PARTY.

BY GEORGE HARKELL, M. D.

BLUE ANCHOR, Camden Co., N. J., July 30, 1868.

Editors of the Revolution:

I AM an advocate of equal rights for man and woman. When woman takes her place by the side of man in national affairs, disgraceful scenes of rowdism will be less frequent in our public assemblies.

The time has come for the organization of a new political party, based upon equal justice to ALL, where woman can accompany man to the ballot-box and deposit her vote with equal honor and respect. Let such a new party be inaugurated at once, and old, corrupt politicians will be astonished at its progress. Thousands are ready, waiting for action, longing for it. Let a convention be called, and the subject be fully and fairly discussed, and the work of true reform commenced. Decisive action must come. It is only a question of time. Why wait? I never was a politician, but I feel an interest in our country's welfare and long and hope for better times.

WOMAN SUFFRAGE IN THE FAR WEST.

VIRGINIA CITY, Nevada, July 24, 1868.

Editors of the Revolution:

YOUR California correspondent is quite right in indicating that the "Womanhood Suffrage movement has reached this coast," despite the denial of the *Alta California* and kindred old foggy sheets. During the Nevada Legislative Session of '67, Senator Charles A. Sumner gave notice of a resolution amending the Constitution of this State so as to permit all "persons" of age to vote who were not disqualified by idiocy, or the commission of crime, etc., as per manhood suffrage exceptions of date. The resolution was not introduced, as it was then too late in the session to press the proposition with chance of success. The *Gold Hill News* when edited by Mr. Sumner, and the Nevada *Enterprise* when edited by Mr. Putnam, strongly advocated Womanhood Suffrage, and it is probable that the subject will be mooted in the Legislature of '69.

I hope and believe that Nevada will be among the first to permit our white sisters of twenty-one years to vote.

Yours,

FRATER.

REUNION COMMUNITY.

CENTRE CREEK P. O., Jasper Co., Mo.,
Aug. 3, 1868.

Editors of the Revolution:

WE, in our new home, are pleased to meet the clean face, tidy appearance and staunch ability which "THE REVOLUTION" (the people's paper) presents. It puts one in mind of a tidy, well-dressed, well-mannered and well-educated young lady, who is equally at home in the parlor, or in the kitchen, at the piano, or at the wash-tub. Wherever she is, she knows her duty and does it, and in knowing her duty, knows also her rights, "and knowing, dares maintain them." "THE REVOLUTION" is, in fact, the only out-and-out liberal, progressive paper in the United States in which equal justice is claimed for all. We think we are not exaggerating when we state that five years will not pass before Female Suffrage will be a fixed fact in the United States; then other reforms will soon follow. What a glorious part "THE REVOLUTION" will have taken in the accomplishment of these grand results!

We, too, are engaged in a work of reform, located in a mild and healthy latitude, rich soil and liberal neighborhood. We have 160 acres of good prairie land, 8,000 to 10,000 of the best varieties of grape-vines, fruit trees and small fruits, a good garden and several acres of corn,

potatoes and other crops. We are about building a house and would like those who wish to secure a pleasant and agreeable winter home, to send on their applications as soon as possible that we may build large enough to accommodate all who are admitted. The Reunion Community is a permanent institution. Our agreement guarantees equal and just rights to all members, male and female.

All business letters relating to community affairs will be promptly attended to if addressed to Wm. Chestnut, Center Creek P. O., Jasper Co., Mo., and containing twenty-five cents.

We will be pleased to act as agent for "THE REVOLUTION." If agreeable, please send a few copies as specimens.

S. D.

LETTER FROM GEO. FRANCIS TRAIN.

MR. TRAIN'S EXERTIONS TO RELEASE COSTELLO AND WARREN.—JOHN STUART MILL ASKS MR. TRAIN'S QUESTION, AND LORD MAYO GIVES AN EVASIVE ANSWER.—MR. VANCE, M.P., GOVERNMENT SUPPORTER, IGNORES MR. TRAIN, BY CALLING HIM MR. NEVIN.—MR. TRAIN REJOINDERS ON MR. QUILP WITH COMPOUND INTEREST.—COMMENTS OF THE "IRISHMAN."—WILL THE AMERICAN GOVERNMENT ACT FOR THE HONOR OF THE NATION.—MY PLATFORM IS THAT OF THE IRISH PEOPLE.—GRANT OR SEYMOUR.—THE PARTY THAT DOES THE MOST FOR OUR ADOPTED CITIZENS.

DUBLIN, FOUR COURTS, MARSHALSEA, }
July 29, 1868.

OUR ADOPTED CITIZENS.

Editors of the Revolution:

"THE REVOLUTION" will elevate our citizenship, by educating our people. P. P. means push and pray. But push comes first. E. C. S. means Either Chase or Seymour, but Chase is first and all the time. The resolutions in both Conventions and in Congress, about "our adopted citizens" are all Bogus. Buncombe, Clap trap. Will the Irish be hood-winked again? Will they vote with either party that sells them out to England? or will they vote for Ireland and stand by America? E. C. S. or Nagle was the sacred fire. I am working alone. One man can do much, but with a cowardly government to back him and dishonest statesmen to depend upon, it takes more time than it should to maintain the honor of my flag and nation. *Civis Americanus Sum* must be the watch-word of the Future.

COSTELLO AND WARREN STILL IN THE BASTILE OF OUR NATURAL ENEMY.

When I was arrested Lord Mayo stated there were ninety-six untried Fenians in jail, including the Jacknel men. Yesterday, Charles O'Connell called upon me, the last to be discharged, saying, "Well, Mr. Train, I am a deputation of the last four to be released to thank you for what you have done for us and Ireland. We are all out of jail through your bold demands, and you still remain in prison!"

No American has been arrested since I was taken at Cork. No American even has been insulted when landing at Queenstown since that day. And now we hear of nothing but bouquets to Longfellow and Field, and "our dear cousins," that we "love as our own kindred."

I sent you my correspondence with John Stuart Mill and other members of Parliament, regarding Costello and Warren. The cable will have told you the result. God knows how long this Tom Foolery will last at Washington. But the record may as well appear in "THE REVOLUTION."

AMERICAN CITIZENS IN ENGLISH JAILS.—THE CASE OF WARREN AND COSTELLO BEFORE THE ENGLISH HOUSE OF COMMONS.—THE TIME NOT YET COME FOR OPENING THEIR PRISON DOORS.

In the House of Commons on Thursday night, Mr. John Stuart Mill (in accordance with the promise which he gave to Mr. G. F. Train) asked the Chief Secretary for Ireland if her Majesty's government will take into favorable consideration the question whether the time has arrived when the very heavy sentences passed on Warren and Costello, the only two persons of the crew of the Jacknel who have not been released, may be remitted or mitigated?

The Earl of Mayo—I am glad the honorable gentleman has asked me the question. The prisoners to whom he refers were convicted of coming to Ireland in an armed vessel with the intention of landing for the purpose of raising an insurrection in that portion of her Majesty's dominions. The only evidence of their proceedings in America was that they were members of the Fenian Brotherhood there prior to March, 1867. This evidence was necessary in order to connect them with the Fenian conspiracy. Their case in reality did not differ in any considerable degree from that of the great mass of the other Fenian prisoners brought to trial in this country. With reference to the question of the honorable gentleman, I fear that, regard being had to all the circumstances, the time has hardly yet come to enter into the consideration of the sentences passed on Fenian prisoners, with a view to their mitigation or remission. I cannot see that any difference can be made in the cases of Warren and Costello.

Not much, but something. Mr. Mill declined to do more than ask the question, but that is more than Bright or any other of our assumed friends would do.

LETTER FROM GEORGE FRANCIS TRAIN.—JOHN STUART MILL, MR. TRAIN, AND COSTELLO AND WARREN.

FOUR COURTS' MARSHALSEA, July 17.

DEAR "IRISHMAN": You have seen Mr. Mill's question, in re Warren and Costello, and Lord Mayo's reply, in this morning's papers. The mountain has been in labor and a mouse is born. Joy to the world! Mother and child are doing well. Suppose Warren and Costello were Fenians in America, what is that to England? As well arrest Senator Conness, an Irishman, or Congressman Robinson, an Irishman, should they land at Sligo, Queenstown, or Dungarvin, they having used war words against England in America. No difference between these men and others? *EAH!* Are they not American citizens? To arms, Americans! To arms!! Were they at the Tallaght rising? NO DIFFERENCE. Did they have papers, revolvers, and munitions of war? NO DIFFERENCE. Did Costello and Warren, by word or act in Ireland, conspire against the government? *Again—"Time hardly come."* When will it? Twelve years—fifteen years—or when? Is there then a doubt about the legality or arrest? Has the Cabinet, then, been discussing the matter? Does Lord Mayo dare to insinuate that he will arrest ANOTHER AMERICAN citizen for "words spoken in America?" These men were convicted of an act in British waters—Buckley, the informer, even refusing to swear anything of the kind. Lord Mayo's government must give up the men, OR AMERICA WILL IMMEDIATELY DECLARE WAR. No nonsense. In the name of the American people who vote in November—in the name of one million of Irish voters, I say GIVE UP THE MEN, or I hereby, in their name, declare war against England. "God save Ireland."

GEORGE FRANCIS TRAIN.

THE COWARDICE AND TRICKERY OF THE GOVERNMENT.

No stronger evidence is wanted of the power of an idea, *Civis Americanus Sum*, than to see one of the government hacks go so far out of his way to call George Francis Train Mr. Nevin, in order to insult and injure Mr. Mill.

THE FENIAN PRISONERS, WARREN AND COSTELLO.

Mr. Vance asked the honorable gentleman for Westminster whether it is true, as reported in the *Irishman* newspaper, 14th July, that he wrote a letter to Mr. Nevin, dated the 2d July, in which he objected to ask a question concerning the convicts Warren and Costello, because he thought that asking the question publicly could do the prisoners no good, and would only enable the government to claim and obtain credit for clemency.

Mr. John Stuart Mill said—I believe I am not under any obligation to answer the question which has been put to me by the honorable gentleman opposite, but at the same time I have no objection whatever to state that I have not seen the article in question in the *Irishman*, and that I have not corresponded either with that journal or with Mr. Nevin. But I did write a letter to a friend of the prisoners Warren and Costello, which contained

some words bearing some resemblance to the words which the honorable gentleman has quoted. Having been asked to put a question to the government on their behalf, I thought it better in the first instance to put a case before the friends of the prisoners, in order to ascertain whether in their opinion it was desirable that the question should be asked. Whatever, therefore, were the words actually used, and I have not kept any copy of them, the construction put upon them by the honorable gentleman the member for Armagh is an extremely inaccurate statement of my sentiments. It infers that I was unwilling to ask a question in reference to the prisoners, whereas the fact is, that I did ask the question, and that the right honorable gentleman the Secretary for the Home Department gave me an answer. With regard to the allegation conveyed in the question to me, that I thought that asking the question of the government would only enable them to claim and obtain credit for clemency, I have only to say that I have no objection whatever, that the government should claim credit for any meritorious act that they may perform in reference to this or to any other matter (hear, hear).

Thomas Francis MacCarthy, editor of the *Irishman* and special reporter of the levees that attract so much attention in Ireland, picks up the government members in this style.

Who is Mr. Nevin, and where does he live when he is at home? Mr. Vance, one of our enlightened "representatives," seems to know him; but every one else appears to be sunk in profound ignorance respecting him. In the House of Commons on Tuesday night, Mr. Vance asked Mr. Mill whether he wrote a letter "to Mr. Nevin" on the 2d July, relative to the case of Messrs. Warren and Costello, in which he made use of certain expressions, and Mr. Mill replied that he had not written to Mr. Nevin, but that he had written on the day mentioned to a friend of Warren and Costello, relative to their case. The report is similar in all the papers. Now, Mr. Vance stated that he quoted the letter which he read from the *Irishman* of Saturday last, in which it appeared with other letters on the same subject, in the report of Mr. George Francis Train's Levee. Mr. Vance could not surely have mistaken Mr. Train's name for that of Mr. Nevin, for though blind enough in political matters, his visual organs are none of the worst. He must have seen that the letter was addressed to Mr. Train, but perhaps he wishes to ignore Mr. Train altogether, and invent a mythical correspondent for Mr. Mill. Was this because Mr. Train has made himself inconveniently prominent on behalf of the Fenian prisoners, and that, as a loyal man, he could not conscientiously give him credit for his exertions? It would seem so, but, as Mr. Train's letter had previously obtained a wide-spread circulation through the *Irishman*, the little trick by which Mr. Vance endeavored to ignore him was not an over-sensible one; and we think it would have been just as well for Mr. Mill to have stated in reply to him: "I did not write to Mr. Nevin, but I did write to Mr. Train," instead of "beating about the bush," as he did.

John Bright is out in the London *Star* in a leader on my Irish address, "Don't Vote at the Coming Election." Let the galled jade wince.

MR. TRAIN AFTER MR. VANCE WITH A SHARP STICK.

DUBLIN, FOUR COURTS' MARSHALSEA, }
July 23, 1868.

DEAR "IRISHMAN": Fire a stone among a pack of dogs, the one that's hit is sure to howl. The Levees are cutting right and left. Night before last the *Irishman* is quoted in Parliament, and yesterday the *Star* gives a leader on my "Don't Vote at Elections" address, which first appeared in *Irishman* Levee. The shoddy M.P. for Armagh (of Leeds), not Jolly Nash, but the "Great Vance," calls me "Mr. Nevin" in his question re Costello and Warren, so ably and satirically answered by Mr. Mill. As this Mr. Quilp was one of the rejected six of Dublin, we will try and make him the rejected one of Armagh.

For while the Orange light holds out to burn,
The vilest Saxon may return!

Sincerely, GEORGE FRANCIS TRAIN.

THE papers say it is in contemplation to erect an Inebriate Asylum at Binghamton for women, to be under the supervision of Dr. Day, the Superintendent of the present State Inebriate Asylum of that city. Why not put the inebriate men, then, under the care of women.

The Revolution.

ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY, }
SUSAN B. ANTHONY, Proprietor.

NEW YORK, AUGUST 20, 1868.

CAUTION.—In remitting money through the Post Office to "THE REVOLUTION," the only safe way is by Registered Letter or Post Office Money Order. This suggestion cannot be observed too strictly.

WORK AND THE WORKERS.

LAST Wednesday evening we attended a monster mass meeting of the Workingmen of New York and vicinity at Cooper Institute. Al, not in the Institute; for even that vast catacomb could not contain the half who assembled. So a meeting was organized outside amid glare of calcium, gas and Chinese lantern lights and transparencies, with bands of music and orators of all calibre and capacity to wake the multitude, so numerous that an earnest Emeraldian near us said he believed "the house was fuller outside than it was in." We did not hear much of the outside speaking, but what we did hear, was well and wisely done. Inside, the gathering would have done credit to any class or party of the American people. The officers chosen and duly installed, a series of resolutions was introduced, among which were the two following that were received with cheering loud and long:

Resolved, That the low wages, long hours, and damaging service to which multitudes of working girls and women are doomed, destroy health, imperil virtue, and are a standing reproach to civilization; that we would urge them to learn trades, engage in business, join our Labor Unions, or use any other honorable means to persuade or force men to render unto every woman according to her works.

Resolved, That in reducing the wages of government employees, Gen. Schofield, by his uncalled for parsimony, has not proved himself a friend to the working man; and that, if economy is to be the order of the day, it should commence with the generals before it comes down to the privates.

The resolutions were all good and well received, but none brought down the applause like these two. We regretted but did not wonder that so few women were present, as they are not yet generally recognized as any part of the labor interest. It will be discovered, however, perhaps soon, that they are not only of the laboring class, but so terribly of it as to be beyond the reach of the eight hour law. For alas, how many of us must go supperless to bed, if woman shall attempt the benefit of that statute!

A more orderly assembly is never seen than was that at Cooper Institute, and much of the speaking was capital. We never were more glad and proud to be identified with the laboring classes than then and there, though in our early and out-door life, eight hours a day was never thought of but in a compound sense, eight hours in the forenoon and eight in the afternoon. The first money we ever earned after one and twenty, was at Horace Greeley's favorite amusement, "chopp'ng wood in the woods." It was in winter, at eight dollars a month and boarded. About the hours, it is true to say we ate breakfast and supper by candle-light, and walked to and from work in the

twilights before and after sunshining. It was a hard, slow way to begin the world and make a livelihood, but we had a good deal of that experience in early life, and know whereof we speak when talking on the question of labor. When we claim to sympathize with the laboring classes, it is no empty sham or pretence, for we have trodden that wine-press with the weariest. We have drank that sacrament to the bitterest dregs. Our sympathy with the laboring classes is of that kind the English language was not made to describe. Here began our first interest in the cause of the southern slave. Nor will that interest in the general question of labor cease, till labor ceases to be a drudgery or necessity and becomes a pleasure and luxury of which no mortal man or woman will willingly be deprived.

Labor, which should be man's greatest blessing, has become a tri-headed curse. A vast multitude are frightfully overworked. Another multitude die lingeringly but prematurely from idleness and luxurious inactivity. Then, to complete the triune woe, a fearful, forlorn procession wander up and down, haggard, hungry, perishing even, seeking not rest but work, and finding, alas, none! Of these last, some are women, many are children, and many more, perhaps, able-bodied men. Many of the women are, or were once, beautiful, are still accomplished, and capable of the very best human service. But nobody wants them. "THE REVOLUTION" office, naturally enough, is one of their resorts. No week, almost no day passes when we do not have applications from some if not from all these classes for employment. It is the saddest spectacle on which our eye looks. Has not Carlyle somewhere pronounced it the saddest on which man, or the pitying heavens look? True, is it not, that of such at last is the kingdom of drunkenness, of prostitution, of crime and of suicide!

These working men's protective associations and monster meetings, are the first natural, legitimate protests against oppression. In slavery, they were, not possible. Nothing there was possible as deliverance, and so the gods shivered the many-headed monster, like Typhon with the thunderbolt of war. Twenty-five million workers in France, ground between church and state like upper and nether millstone unwelded their chains in the lurid fires of French Revolution. What other resort or remedy had they under a despotism hardened by ages of unbridled sway?

With us, it is not so. Standing on republicanism as an eternal rock, the working myriads hold a power to defy the world. They need no firey revolution, no thunderbolt of war. It is true that one man often owns the wealth produced by hundreds. In southern slavery, one man often held the wealth of hundreds then living, and of other hundreds, dead. And such men regarded all workers, all producers of wealth, as the mere mud-sills of society. But now, and here in New York, in New England, all over the West, labor is still the born thrall of capital. Factory owners in all great establishments grow rich, live in palaces, ride in chariots, travel abroad, surround themselves with every elegance and luxury, educate their sons (if they are born or become equal to it), and dying, bequeath large sums, no dollar of which was their own, to institutions, reared and supported for the sons of other rich men like themselves, and moulder at last beneath the proudest monuments in the cemetery. And the multitude who produced all those vast estates by hard, honest, grudgingly as well as scantily paid toil, are ex-

pected to stand at humble, respectful distance, and mourn as though these were the benefactors instead of the scourges of the ages.

What pleased us most of all at the Cooper Institute meeting was, the constant exhortation to moderation and wisdom in making demands, and a firm determination to deserve well of all with whom they had dealings. And above all, by temperance and sobriety, as well as by honest industry, to improve their condition in the fastest possible manner. One excellent speaker testified, that since the adoption of the eight hour system, in the calling to which he belonged, careful observation had demonstrated that intemperance had gradually decreased; more self-respect was everywhere apparent among the workmen, and employers admitted that they were never so well pleased and satisfied with their workmen before. Every word in favor of abstinence from intoxicating drinks was loudly cheered, until at times, we almost fancied we were in an old-fashioned Temperance Convention.

Such men need no war to redress their wrongs. A more excellent way is within their reach. This truly monster meeting, in numbers, was called and conducted independently of all political party or preference whatsoever. There seemed a wise and bold determination to take their work wholly into their own hands. Let them keep to that determination. The existing parties, and nearly every one of their leaders and chiefs have long been tried, weighed and found wanting. These have squandered or grown rich on wealth they never earned. Let them not be trusted longer.

Some excellent suggestions were made, too, about bringing into the circle of favorable consideration, the Germans, and all those not yet familiar with the English language more than with the laws and customs of the country. Surely, these will not be overlooked. Pre-eminently also should the working women hold high place in every movement and measure, for the amelioration and elevation of labor. Nor should the long, unpitied, unpaid workers on southern plantations be longer despised and forgotten. Humanity is one the world over. The interests of labor are one and inseparable. God has joined them together, man cannot put them asunder. If one member suffer, by all the laws of nature and nature's God, the other members must suffer with it. All the others. The least of all the others, sure as the fiat of Him without whose Almighty notice no sparrow falls to the ground.

A glorious boon is before the workingmen and women of the nation, if they will but deserve it. With industry, unity, harmony, temperance, brotherly fellowship and friendship, and the whole law-making power in their own right hand, what can withstand them? And with justice and righteousness as their underpinning principles, omnipotence is pledged for their final triumph. P. P.

THE POLITICS OF "THE REVOLUTION."—A friend writes us that as Miss Anthony, in the midst of a speech in the New York State Teachers Association at Owego, recommended "THE REVOLUTION" to the women teachers, a school-master, anxious to confuse the audience and confound Miss A., asked, in a triumphant tone, "what are the politics of 'THE REVOLUTION'?" to which, with her usual promptness, Miss A. replied, "Exact and Equal Justice to every human being under the government of the United States."

AGRICULTURE FOR WOMEN.

THE Springfield (Mass.) *Republican* calls earnestly on the Trustees of Amherst Agricultural College to extend its privileges to women. It adds, quite unnecessarily; "We do not expect our women will ever undertake the hard and dirty work of a farm, and do not want to have them. It is to be hoped, on every account, that female labor in the fields will never be necessary or tolerated here as in Europe." Nor is it necessary there. Agricultural labor is all misunderstood, in Europe and America both. It needs and will yet undergo Revolution, and will be so simplified and so refined too, as that women will aspire to it as much as now to music, or any fine art. What the *Republican* asks is that women may be admitted to the college and taught Floriculture and fancy work, not Agriculture. It says: "The college at Amherst, with its extensive plant-houses, should also offer to women a new and profitable employment, if any choose to fit themselves for it—that of gardener and florist. The work of the greenhouse is, very much of it, of a character to be performed by women. It requires knowledge, skill, delicacy and patience rather than strength, and a woman who understands the business would be a valuable and tasteful assistant, and a popular sale agent at every green-house."

But women should not, will not stop there. They should enter every necessary department of the field as well as garden. They are needed there just as in politics to purify and refine, and thus to elevate the whole business. Agriculture has advanced greatly in the last half century, but has not kept pace with many other branches of industry. And the mass of workers in many respects are far behind. An old Scripture asks, "how can he get wisdom who holdeth the plough? who glorieth in the goad? who driveth oxen, and whose talk is of bullocks?" That is supposed to have been written by or in the days of King Solomon, but, like the almanacs, "will answer with slight variations for any latitude," of space or time. Too close intimacy with beasts is not wholesome for man. A little close observation will make it but too apparent.

And in agriculture the whole philosophy, and the whole economy are wrong, wildly wrong. Too much land is tilled. A thousand times too much outlay of thought, time, comfort, health and money are expended in procuring what are called fertilizers; artificial, alcoholic stimulants for the soil. Ten times too many cattle are bred and kept, and ten thousand times too many swine. Of the latter there should be none. They are an abomination. Moses was right about them. His law should never have been repealed in respect to them. Where one acre is cultivated for human sustenance direct, a hundred at least are tilled to feed cattle and swine. Food for man and food for beast are in most frightful disproportion all over the country. Poets sing of a time when in England "every rood maintained its man." It would now if he did not share its products with so many beasts. Many bushels of corn and other fruits are required to produce a few pounds of meat. The fatter the animal the more he costs. And an unnaturally fattened animal is an animal diseased. Health is an impossibility to him. And whoever eats him, eats (as the apostle said in another case) damnation. The grain that fattened him would have fed a multitude. And the food would have been natural and healthy, the bread of life. But distilled through

swine or even cattle, it becomes disease and death, besides the incalculable loss in quantity. There must be Revolution. As God lives and wisdom increases on the earth, there will be. Woman will come in to help. What she cannot refine and purify through her womanly instincts, will be cast out like other unclean spirits. The earth will be tilled for men and not for brutes. And then men will not be, nor beget brutes.

In the good time coming there shall no labor be done that is not both healthful and pleasant for man and woman. No work will be drudgery. None will be willing to be deprived of his part of it, more than of his food, rest and pleasure. Labor, food, rest, music, religion, all will be pleasure, coveted alike. Gymnastic exercises, now useful, will become foolishness. Eight hour laws will be but history, and the laughing stock of the world.

Dr. Franklin estimated that four hours of well directed labor performed by all the people alike, would supply well every human need. And he also insisted that so much was necessary to health and enjoyment. He was right. Four hours thus well and wisely devoted to productive labor, by all the people, would store every house with elegance, luxury and abundance, and fill every heart with gladness. Labor would be honorable and a delight. Not to labor would be disease, and disease would be disgrace like drunkenness to-day. Life would be greatly prolonged and peaceful old age, gentle as sleep, its termination. All this is coming. Soon it will be seen to be coming fast. Just now, the literary world is greatly agitated over a new poem said or supposed to have been written by the author of *Paradise Lost*. However that may be, another Milton will be discovered ere long, who shall sing the new *Paradise Regained*.

P. P.

EXACTING ABSOLUTE JUSTICE

SHALL radicalism say "Amen" to all Chicago, just because the clouds look black? Certainly not. Our weapon is truth—always the exact and whole truth. Our object is to enact absolute justice into statute, to press the best party into being better.

In such times the duty of the radical is essentially the same as during the last twenty years—to rouse and educate the people. Grant and Colfax, Howard, Washburne, and Bingham need the same criticism and rebuke from Wade, Sumner, and Stevens that J. Q. Adams and Giddings gave to Davis, Frelinghuysen and Marshall; while Fessenden and Ross are the Gag-Atherton and John Tyler of this act in the drama. Did ever *Tribune* or *Post* do its duty then to those traitors? As idle is it to expect them at their posts to-day. It is for us to unmask and hunt down such treason. When it rots, harmless, in a grave fifty years old, either *Post* or *Tribune* will write truthful enough epitaphs for it.

Thus Wendell Phillips in the *Anti-Slavery Standard* of last week. But "THE REVOLUTION" exists, has waked the nation as never before, has pealed its thunders among the Alps, as our columns show this very week, with its demand for "absolute justice," because Mr. Phillips will have it that this is "the negro's hour," and not the hour for "absolute justice." And "our object is to enact absolute justice into statute; to press the best party into being better," including Mr. Phillips and some other abolitionists. And "our weapon is truth—always the exact whole truth," Mr. Phillips says. Then this is not the negro's hour, but everybody's hour. The "exact whole truth" is, that suffrage belongs to men and women alike. The *Standard* told but half of it, and hence "THE REVOLUTION" as a moral necessity. "In such times the duty of the radical (Revolution) is to

rouse and educate the people." To administer "the same criticism and rebuke" to Mr. Phillips and the *Standard* "that they give to Grant, Colfax, Howard, Washburne and Bingham." For they sacrifice the negro to save the party, Mr. Phillips sacrifices woman to save the negro. "It is for us to unmask and hunt down such treason" to "absolute justice." "When it rots harmless in a grave fifty years old, either *Post*, *Tribune*, (or *Standard*) will write truthful enough epitaphs for it."

THE SEWING WOMEN.

THE New York *Atlas* said, last week, that there are 30,000 women in this city who labor night and day for a pittance upon which no tender-hearted philanthropist would attempt to support a favorite cat; yet in all the progressive movements of the day, and all the revolutionary agitations touching the so-called rights of women, no one attempts to ameliorate the condition of these poor slaves of the needle. The *Atlas*, with the very best of intentions, no doubt, could not have been more mistaken. "THE REVOLUTION" was instituted pre-eminently for that very object. It exists for the one specific purpose, more than any other, of ameliorating the condition of working women.

The Woman's Suffrage Association, the Central Committee of which are Mrs. Gibbons, Mrs. Horace Greeley, Mrs. Stanton and Miss Anthony, was constituted with the same end in view, possession of the ballot equally with man believed to be a powerful if not all sufficient means to secure that end.

No. The *Atlas*, generally correct on such subjects, and always able, needs here more information, which it gives us pleasure to impart. The *Atlas* adds, that the true way of benefiting these poor creatures is to devise a plan for increasing their pay to a rate comparatively equivalent to that given to male mechanics. That is exactly according to "THE REVOLUTION" Prospectus: "Equal Pay to Women for Equal Work."

GOOD MISSIONARY WORK.

SINCE "THE REVOLUTION" has been published, we have noticed with intense satisfaction a growing interest everywhere in whatever pertains to the welfare of woman. Not only has the work doing for woman's emancipation and elevation increased a thousand fold, but the press seems to take a new delight in sounding abroad the glorious results everywhere growing more and more apparent. The Chicago *Advance*, the other day, gave a long and interesting account of a Foreign Missionary meeting held in Port Huron, Michigan, where Rev. Mr. Wheeler, a missionary from India, gave an address particularly to women, on the condition, present and past, of the native women in the field of his mission, the Harpoot.

He said, the native men when they came to hear, were surprised that the missionary first let his wife pass in when the door was opened. They asked each other "What does this mean?" "Does he not know?" "Is he not a man?" "Oh, yes," replied the missionary, "but that is the way we do. Our wives are the best part of us—we delight to show them honor. Your wives must come and be taught, too." "We will bring them," they said; and, much to the surprise of the missionary, at his next visit a dozen women came in and took their places, gloomily, with the

men. "Ah! your wives come?" asked the missionary. "Yes; did you not expect them?" "We did, but not so soon. How is it they have come so soon?" "Oh, we told them your message, and they laughed at it; and then we took sticks and beat them soundly, so they came along with us." The missionary thought it probably the most profitable one of all the many whippings they had ever had. But he said the more they got into their heads, the less, they found, they had to carry on top of them. They soon grew to like books and the needle better than the basket and hoe.

The women, he said, had to be taught everything, neatness especially, and good manners, as well as book education. One instance related by Mr. Wheeler is all for which we have room. We are reminded by it of some of Sojourner Truth's experiences and successes in teaching household economy to the multitudes of freedwomen in Washington. Mr. Wheeler said he once stopped, weary and hungry, at one of the homes at nightfall and asked for food. The woman hastened to bring the best she could devise. What was the bill of fare? First, she brought a piece of hard bread two months old (bread, he said, is often kept four or five months), and laid it upon the unswept ground floor; then bringing some river water, she poured it over the bread and wrapped it first in a handkerchief and then in an old quilt which, unwashed, had probably seen ten years' service, by way of steaming the bread. A bowl of sour buttermilk was then placed beside it on the floor, which, much to the dismay of her guest, betrayed the active presence of one or more fleas! What became of the supper, he did not say, but he had since been told that now that same woman sets a table that need not disgrace a lady well skilled in household affairs.

THE NEGRO'S HOUR.

ONE of the ablest and best printed papers in the rural districts of the west is the *Reform Investigator* at Morrison, Whiteside Co., Ill. It is devoted to the interests of Labor, both as to women and men. On right of suffrage, too, it agrees with "THE REVOLUTION." Out of one of its many good articles last week, we sift and print the following periods in the absence of our senior editor, and at risk of her displeasure:

Soon after our first issue "THE REVOLUTION" made its appearance and was received with a coolness and distrust for which we now confess ourselves heartily ashamed. The name of George Francis Train, connected with it, aroused our prejudices and political bigotry. We thought "it can't be orthodox." True, it professed to advocate our principles; but then, there was Train. We liked the ladies of "THE REVOLUTION," and their principles, but didn't like Train.

But we have since come to admire "THE REVOLUTION," and the lady editors, and have so far overcome our bigotry as not to feel offended because they do not abuse Mr. Train. We have only seen Mrs. Stanton "at a distance," but we must confess that even distance did not "lend that enchantment to the view" that one feels when reading one of her fine editorials in "THE REVOLUTION." A plain, unassuming, quiet, motherly looking woman is Mrs. Stanton—intellectual in every feature, and looks as well qualified to vote for, or even to be a President as Fred Douglass, or Gen. Grant himself. But if this is, indeed, the "negro's hour," we suppose women will be compelled to wait till the beast with "seven heads and ten horns" is overcome.

But enough! "THE REVOLUTION" is a success, and so is the *Investigator*, as our constantly increasing circulation will show. Honesty of purpose, political toleration and correct principles are bound to win.

WASHINGTON TERRITORY, it is said, already boasts two female editors.

THE TIMES TURNED PREACHER.

We have had frequent occasion to lament the indecency of the Woman's right's organ, "THE REVOLUTION." In the number for the current week it publishes a letter from an indecent subscriber and a mountebank, who asks the question, in capitals: "Have not women the same right to have paramours that men have to keep mistresses?" And the query is answered in a way that the conductors of "THE REVOLUTION" ought to be ashamed of. If "THE REVOLUTION" considers it a fine thing to introduce such language and such ideas into American families, we imagine they will soon find out their mistake. At the same time, they will disgust all respectable women with the whole subject of Woman's Rights.

The above ghostly counsel comes in the New York Times, a paper the indecency and filthiness of whose Medical advertising column is a downright affront to all womankind, its own family not excepted, besides being a scandal and disgrace to even American civilization in the nineteenth century. In the frontier states we have seen kitchen fires made of wood eight feet long, and shovel and tongs to match. But no tongs were ever long enough to touch many advertisements that smut the columns of the Times, and which only its insatiable greed of gain enables even itself to tolerate.

GIRL MARKET IN INDIA.

If British rule in India could be fully exposed to human gaze just as it has been and is, it would fill the civilized world with horror. In or near Calcutta there are said to be regular sales of girls as once in our own South, and still in Constantinople. A writer in an India journal says when he heard of such sales he could hardly believe it, but on going to a certain quarter of the bazaar at Manickunge, he saw a cluster of girls of from two to thirteen years of age, standing up for sale. The brokers were very busy summoning customers, as they received a commission of 10 per cent. on all the bargains effected through their instrumentality, besides some trifling offerings. The prices varied, the writer said, according to the age and beauty of the children; girls of seven ruled at about 400 rupees; an old man of 70 whispered an offer of 750 rupees for a very beautiful girl of 13, who was surrounded by quite a crowd of bidders. An exchange of daughters was taking place in another part of the bazaar. The writer of the letter, who appears to have been greatly horrified by what he witnessed, implores the editor to direct the attention of the British government officials to this matter and save many Brahmin families from perdition. But the government has been appealed to for half a century to redress many such wrongs, to no purpose. India is the hunting ground for British rapacity and so will remain while that government stands.

CAPITAL PERSEVERENCE.—The Washington correspondent of the *Boston Post* writes as follows under date August 10:

A lady from Boston, Mrs. Daniels, having applied to the government, through a patent attorney, for a patent for an invention of her own, the application was twice rejected. On Friday last she appeared here in person, took charge of the case, and appealed to the examiner-in-chief. The Board of Appeal listened to her argument on Saturday, and to-day the claim was allowed and the patent ordered to issue. On Sunday next, Mrs. Daniels lectures on "Children's Rights."

We congratulate our friend on her success; and here with her example to witness, we renew our suggestion that women in numbers, many or few, go also in person to the polls and demand their right of suffrage face to face with their oppressors. The result would be glorious.

WOMAN, HER WRONGS.

UNDER this head the Sharon (Wis.) *Mirror* has some timely and valuable remarks, some of which are the following:

The state of society is indicated by the condition of women. In heathen countries females are despised. Their education is neglected. In Mohammedan countries "women are shut out from all the opportunities of instruction, and excluded from the endearing pleasure of a delightful and equal society." You could not offer a greater insult to a Mohammedan in Persia than to inquire after the female part of his family, when they were dangerously ill. Col. Phipps, in an address before the Church Missionary Society, said: "At Alexandria, in Egypt, I saw a Turk, at mid-day, in open street, cut off a woman's head for no other offence than because he saw her without a veil." And it must be confessed that we have not a few pagans here in America. There are monsters in human shape who treat their wives with more severity than their brutes. In many respects woman has been denied her rights in Protestant America as well as in pagan countries.

It is not her fault that she is born with slender endowments and denied the rights of Christian citizenship. It is not the fault of a sack that it cannot stand up when the wheat is taken out; it is not the nature of a sack to do so. And there are plenty of men who never had any wheat put in them.

Miss Lyon says: "Educate the women and the men will be educated." And we believe it. We take the broad ground that a woman has the right to do whatever is becoming in a man to do. And if she does the work of a man she is entitled to a man's wages. If she fills a first-class clerkship she is entitled to first class pay. If she teaches a first class school she is entitled to the wages of a first class male teacher.

In some heathen churches women are not allowed to pray or speak in public. Out on such customs. Down with such abominable practices. Give woman her rights. Give her a full collegiate education. The time was when she was denied entrance into our American colleges and universities. A few have opened their doors—God bless them. Others refuse them. Shame on such Mohammedan institutions. We speak what we do know and testify to what we have seen. We go further and say they shall be classed with the males. They are capable of "hoeing their own row," and should be allowed the privilege to do it.

We have assisted in organizing two colleges and three academies, and have uniformly insisted upon the joint education of the sexes, in the eyes and teeth of these Mohammedan professors. We believe, in conclusion, that human nature is one, be it male or female, black or white. We believe that differences of physical shape do not make a corresponding difference in the strength of intellect. The best students that we ever had were females. Those that ranked the highest were females. We also believe in the joint education and instruction of our boys and girls in day and Sunday schools. We believe in thus sitting together in the House of God, receiving the truth together and being saved together, as households, according to the Lord's method. We believe, finally, that they are one with us, made one, our equals in intellect, morals and religion, and that they should have equal advantages with us in church and state, the opinions of men to the contrary, notwithstanding.

WELL EMPLOYED.—The *People*, the new democratic journal in Concord, N. H., is letting daylight into the swindling operations of government officials by which a few sharpers, comparatively few, enrich themselves at the cost of the laboring multitude. The Arabian Tale had but forty thieves. Our government are more than forty thousand. Had the democrats in the Granite state kept to the financial frauds, wastes and extravagances of the administration last March, and left damning the "nigger" to conservative republicans in Connecticut, Ohio and Kansas, they could have elected their ticket by a majority of thousands.

FANNY FEEN objects to men shedding tears; she says it is an infringement on women's most valuable "water privileges."

WOMAN'S RIGHT OF PROPERTY IN MAINE

THE New York Sun rose one morning last week shining thus benignantly on an important question affecting the condition of woman :

An interesting case before the Supreme Court in Portland, Me., concerns the will of the late Commodore Preble, involving \$1,000,000. The widow of Commodore Preble left at her death, in 1848, several pieces of real estate in and about the city, which at that time were not considered extremely valuable, but have since become so. By Mrs. Preble's will this property was to be held in trust twenty years, by three trustees, for the benefit of her grandson and two granddaughters. No property was to be sold or otherwise disposed of during that time. At the end of the twenty years the trustees were to cause the shares of the granddaughters, or either of them, "to be so secured for their own use and benefit, as not to be subject to the control of their, or either of their husbands." Mrs. Preble's will was made in 1848. Up to 1864 the provisions of the common law relative to the rights of married women to hold property were operative in Maine. By the statute of 1815, chapter 117, entitled "An act to secure married women their rights in property," the legislature provided that any married woman may become seized or possessed of any property, real or personal, in her own name, and as of her own property, and that when a woman marries she should continue to hold such property, notwithstanding her coverture, exempt from any liability for the debts and contracts of her husband. In 1847 this act was amended by striking out the proviso in the first section, and adding thereto the words "exempt from the debts and contracts of her husband." Mrs. Preble had made her will in 1848, and died in 1851. The surviving trustee, N. F. Deering, became desirous of having this point settled whether the trust must not still be continued after the twenty years, in order to guard against the possibility of allowing the husbands of the granddaughters to obtain control of the property. The statutes of Maine allow an administrator or executor to bring a bill in equity against the heirs as nominal respondents, to obtain the proper construction of the disputed points of a will. This suit was brought under that statute, and was argued this term before the full bench. The decision of the Court has not yet been printed, but the substance of it is that the trust term abated at the end of twenty years, and that each of the three grandchildren now takes a fee simple in common and undivided in the real estate, and the trustee is further directed by the Court, after settling the final account, to distribute the personal property equally among the grandchildren. The point established by this important decision is that in Maine, under the present statutes, the rights of married women to hold property are regarded in the same light as similar rights of men.

THE CHICAGO REFORM CONVENTION.

Editors of the Revolution :

I AM not a good reporter nor a very ready writer, but I must give you the sum and substance of what took place at the Chicago Convention on the 5th instant, as some time since advertised in "THE REVOLUTION."

Preliminary to what I have to say, I will quote a few editorial remarks from the Chicago Tribune :

"We trust that no 'cause,' no third party movement, no gathering for any innocent purpose, will be prejudiced by the ridiculous spectacle presented at the Music Hall on Wednesday, and faithfully photographed in our columns yesterday. It would be difficult to say, whether the feeble-minded men or the strong-minded women bore off the cap and bells from their rivals. A remarkable inaptitude for business was developed. Nobody knew at the beginning for what purpose the meeting was held, and nobody knew at the end how the time had been spent."

Everything appears ridiculous to those who do not understand what is being done, and of this the reporters of the Convention were evidently most profoundly ignorant. Let me assure your readers (more especially the friends of the Woman movement), that some of us did know what we were there for, and it is hardly possible for the Tribune to know what we know of the result of the meeting.

It was the clearly expressed object of the callers of the Convention to organize a new party and nominate candidates for the Presidency. As far as such nominations were concerned, the Convention was evidently a failure, but that this meeting was the nucleus in the west for a new party organization, the Chicago Tribune, and all the

rest of the world will be convinced at no very distant day. It is my solemn conviction, that the good Lord, or the ministering angels, sent Mr. Reynolds to call the meeting for this express purpose, namely, to form the nucleus of a new party, based upon Universal Suffrage.

At this Convention a Business Committee was formed (with power to increase its numbers), forming a state organization, to correspond and co-operate with similar organizations in other states, which it shall be their duty to assist in forming. This movement is but the external demonstration of a more interior work that has been going on in Chicago and elsewhere for some time. More than 5,000 names are already enrolled, ready to give in their allegiance to this new party movement.

Let the friends of Freedom, and of Woman's Emancipation, be firm and hopeful. Our success is as sure as the law of gravitation, but any hurried movement will only procrastinate the hour of triumph. Organizations and co-operative movements must be formed among the people, but the nomination of candidates for the Presidency this fall would be not only premature and abortive, but would injure or retard our final success. Many of our leading minds do not yet understand the full import of this grand movement. Let us take time, and as the best means of protection during this time, in which the principles of truth and error, right and wrong, must be fully discussed and finally settled, on the immutable laws of nature which are the laws of God, let the friends of woman and of Universal Suffrage throw the weight of their influence and votes for the election of Grant and Colfax. A large element of our population is ready and waiting for this new movement, and those who are not yet ready to leave the old corrupt political parties, will be made ready by a shock no less powerful than the firing of the guns upon Fort Sumter. Some of the best and most far-seeing minds of the country perceive the breakers ahead, and are ready for anything that shall give justice and harmony to the people.

The Ladies Club, or "Woman's Association," in Chicago, is, doubtless, doing good. It is one of the needles in the woman's movement, that point to the path of social revolution and reform. More anon.

E. O. G. W.

We cheerfully give place to the above report of our excellent friend, but must confess that we, too, are as "profoundly ignorant" as were those reporters of the Convention to whom she refers, as to the philosophy and purpose of the Convention. If the election of Grant and Colfax is really "the best means" of securing the objects sought, the case must be deplorable indeed. Four years ago we were no less solemnly assured on all hands (republican hands), that the only salvation of the nation depended on the election of Lincoln and Johnson. We scorned the idea then, have abhorred it to this day. What the election of Grant or Seymour has to do with the promotion of any grand and noble truth or cause, is beyond the eye-balls of this editor to penetrate. Of the righteous intentions of this Chicago Convention, we have no doubt. Of the lofty purposes of some of the noble women who honored it with their presence and co-operation, we have long been well assured. But when we are encouraged by them to give support to either of the old political parties, as the best means to the ends "THE REVOLUTION" seeks, we must respectfully ask leave to look a good deal farther before we so decide.

P. P.

EQUALIZING THE RACES.

THE Arkansas Legislature has enacted equal rights for all persons, on board all public conveyances, in all hotels, places of amusement or of public resort, and the democratic newspapers are crying out on every hand, "here we have the first step towards miscegenation." And the Newark (N. J.) Journal adds: "radicalism is responsible for this terrible condition of affairs!" Slavery survived until, through some cause or other, very few purely black skins were found in the south. Had the white people anything to do with that horrible and wholesale "miscegenation"? Answer, who dare!

NATIONAL LABOR CONGRESS.

IMPORTANT MEETING OF WORKINGMEN TO BE HELD IN THIS CITY NEXT MONTH.

THE following circular has lately been sent to all societies of workingmen in this country :

OFFICE NATIONAL LABOR UNION }
WASHINGTON, August, 1868. }

FELLOW-WORKINGMEN : In accordance with the constitution of the National Labor union, its second annual session will be held in New York City on the third Monday in September next, the 21st proximo, commencing at 11 o'clock a. m. You are respectfully invited and urged to send representatives to this important assemblage of workingmen, which meets to institute reforms, and to carry out those already instituted in the interest of the working masses, and, by establishing reciprocal relations between their different organizations, unite them in a common effort to protect themselves, and keep back the encroachments of centralized wealth upon the rights of labor, and to secure legislation that will improve their condition and advance them to the scale of prosperity and intelligence.

The Congress to assemble under this call will doubtless be favorably disposed towards the claims of woman, and it is to be hoped the women will not fail in some proper way to be represented there. Labor cannot rise to its true position in dignity or compensation, leaving woman behind. And woman must possess the ballot and the powers of full citizenship before she can contribute her full strength to any important enterprise.

WHERE THE SHOE PINCHES.—The New York Tribune says :

A democratic paper, contradicting a report that Susan B. Anthony's paper partially supports Seymour, indignantly declares that "THE REVOLUTION" will go the whole hog.

Exactly, "THE REVOLUTION" does go the "whole hog" of genuine, Jeffersonian democracy—that "taxation without representation is tyranny," no matter who is president or what party is in power. "That all just governments derive their powers from the consent of the governed." All the governed ; not a fourth nor a half. The head and front of our offending is, that we insist on the republican party and the abolitionists coming up higher and going the "whole hog" of UNIVERSAL SUFFRAGE with us.

S. B. A.

A BLISSFUL PEOPLE.—It is said among the 2,000,000 people by whom Yeddo, in Japan, is inhabited, there is not a beggar in the streets, not a man unable to read, not a boor, not a drunkard, not a ruffian. The women are beautiful, the men are robust and energetic, there is no trouble about fashions, education is universal, books are plentiful, though there are no newspapers ; life is simple and easy, marriage is universal, and children go naked.

CONTRIBUTIONS are greatly needed to sustain lectures, publish documents, and canvass with petitions in the District of Columbia. They should be sent to Mrs. Josephine S. Griffing, 394 Capital street, or to Dr. Daniel Breed, Treasurer, Washington, D. C. They will be acknowledged through "THE REVOLUTION."

Petitions should be sent to Mrs. Griffing, or J. K. H. Willcox.

JUST AS WE SUSPECTED.—Professor Liebig, one of the most eminent chemists in the world, assures us that fourteen hundred and sixty quarts of the best Bavaria beer contained exactly the nourishment of a two-and-a-half pound loaf of bread.

THE Richmond Inquirer and Examiner says, that the white men of the Southern states "have seen the day when they could use the bullet, and if God, in his anger, permit the necessity to arise, they will see it again."

MRS. H., THE LADY DENTIST.

MRS. T.'S QUESTIONS TO HER HUSBAND—HAS THE WIFE ANY RIGHTS THE HUSBAND IS BOUND TO RESPECT.

IN "THE REVOLUTION" of July 23, you translated from a Berlin paper an account of a Prussian lady, now in this country, to gain a knowledge of dentistry. It brought to my mind what I heard early in the spring of her from a lady who had met her, and who from her own lips had received her reasons for coming to America. In Prussia the teeth of women and children are entirely neglected. Even money cannot buy care for their teeth, as dentists are few in number and find employment enough upon the teeth of men, for whom they prefer to work. The reason for this, which some may ask, is unknown to me. I however conjecture that it is somewhat on the principle that the partnership between the lion and jackal was conducted.

Mrs. H., moved with pity by the unfortunate condition of her country-women, determined to fit herself as a dentist and devote herself to this neglected class. She was everywhere refused instruction in her own country but finally received assurance that if she became qualified she would be allowed to practice, and this was what brought her to America. She is the mistress of seven languages and altogether an accomplished lady.

While attending the Woman's Rights convention, held in Philadelphia in 1854, I made the acquaintance of Mrs. T., a lady well known in her own state, and especially in Philadelphia, for the interest she took in the reformation of fallen women, being one of the managers, and I think, founder of the *Bosine*, and also a stated visitor, under the auspices of the Moral Reform Association, at houses of ill-fame, where her success was often great in rescuing young girls from their lives of prostitution. She also took great interest in prison discipline and was a successful reformer of many of its abuses.

The position of women, and especially married women, legally and politically, was one upon which she thought much. During our conversation upon that topic she gave me a copy of questions she had addressed to her husband fifteen years previously, or in 1839 (now nearly thirty years ago), at the time of his making his will, some of the provisions of which had come to her knowledge.

Although the last few years have shown great changes in the laws in regard to married women's control of property which they receive from other sources than their husband's, there are yet but one or two states in this great union of thirty-nine states which even partially hold the idea that a married woman has any just claim upon the property of the marital firm. The property of that firm, whether gained as equally by the wife's labor as by the husband's, is even now held to be solely his, unless indeed it is in a few instances where she has entered into some *outside* business in those states where she is allowed to hold her own separate earnings. The woman who has raised a large family of children and whose whole time and strength have been given to drudgery and care for her family, is virtually a beggar if she has had no kind friend to "will, grant or devise" her some property. She is expected to reside where her husband desires to reside; to dress as he wishes to dress; to eat what he likes to eat; to go—not when he goes—but when he wishes to have her go, and in every respect be governed by his wishes, tastes and desires. If she does so, no matter at what sacrifice of her health, and tastes—she is called a good wife, and if she outlives him perhaps she is permitted to enjoy the property during her natural life, or while she remains his widow.

Very few men, even of those professing to be most ready to welcome woman to a widened, social and political position, are just enough to grant her more powers than the law itself grants. They may live up to legislative enactments, willingly or unwillingly, but beyond law into equity, few or none reach.

I often wonder how your own Parker Pillsbury behaves in these respects towards his wife. Does he sign notes, imperiling the (his) property of the marital firm against her protestations? Does he invest any part of that property in oil-stocks, gold stocks, western village lots, sheep, or even "a desirable water power," in direct opposition to his wife's judgment? Does he, when he loses hundreds or thousands of dollars in such ways, go home with a long face and tell her "it will be impossible for her to take that journey home to see her mother," or that the children cannot be sent to an advantageous school that they had expected to attend, because he has lost so much money? Does he, perhaps, on the back of it all, claim Mrs. P.'s compassion because the loss has made him dispirited, instead of recognizing her to be the one upon whom pity should be bestowed?

I find many a man ready to claim great credit because

his wife has the deed of the homestead in her own name; while at the same time he will bargain it away at any moment the fancy takes him, and will expect her to unhesitatingly acquiesce in the arrangement. A case in point occurred in my own experience only week before last, and as it is so recent, I will relate it, although I could recall many another just as forcible instances of the tyranny of indulgence.

I was visiting my friend Mrs. S. who, by the way, does not profess to be in favor of Equal Rights, simply because she does not yet see the necessity of the ballot for women; but who practically stands where I find every woman to stand, i. e., on a legal equality platform. It was during the heated term, and in course of conversation she said, "We all sleep alone here, I have left my husband's bed, though not his board, during this hot weather."

"Are you particular to say that?" I queried. "Do you think you have no claim in the bed and board?"

She laughed as she answered. "My husband took the deed of the house in my name, and I am very careful not to allow him to feel it." "However," she continued, in a moment, "I suppose if he took a notion to sell it, he would, and I should sign the deed. You see that house so near us," and she pointed to a dwelling almost situated in their garden, the lot it is on was a part of ours a year ago, but my husband came in one day and told me he had sold it and that Mr. — would be up in the afternoon for me to sign the deed. I hated terribly to let it go, but I did not oppose it. My husband had made the bargain without consulting me."

The way Mrs. S. owned that house was the way children own calves, lambs and colts. They are allowed to call them their own till they can be of use, then they are father's.

But as I stated above in regard to my Philadelphia friend, her husband had told her the main provisions of the will he was about to make. They did not at all accord with her views of what was just; therefore as she was about to be from home for a week she addressed him the following letter of questions, which will commend themselves to the attention of all widows who are enjoying the use of property they helped to earn, for as long as they remain widows—to all wives, for they may at any moment be placed under similar circumstances; to all maidens who contemplate marriage, and to all just men.

"Who helped accumulate the property, the wife or the children? Who has the best right to enjoy the proceeds of what they helped earn and save? Is it the wife and mother whose anxious care and industry have assisted in the accumulation of the property, or the children who have never earned but who have lived upon it?"

"Why should the proceeds of her labor and economy be taken if she marry again, from the wife who helped earn, and be given to the children who have neither earned nor saved?"

"Why should the property, or her share of it, be taken from the wife if she marry, and not from the daughter under similar circumstances?"

"Would not the daughter be equally subjected with her mother to the advances of fortune hunters? Is it supposed the daughter's judgment would be superior to the mother's in selecting a husband? If so, what interference must be drawn from her first choice? That she then acted unwisely? that she reposed her confidence in a man whom she thought would love her and wish to contribute to her comfort, not only during his life but also during her life, but who proved to be one that desired to maintain a respectable establishment by means of her care while he lived, but to leave her so situated that should she marry again and that man, however worthy, be poor, the property should go to the children who might marry when and whom they pleased, and still retain their property and live luxuriously on what she helped to earn, and she perhaps be subjected to want and die in the almshouse?"

"Why should the property they have jointly earned be taken from the wife if she marry again, to be given to the children, and not from the husband if he marry again? Is it supposed that his new wife would take more care of the property for the children than the mother who bore them and who has watched and cared for them from childhood up?"

"Why should a wife love her husband and desire his comfort and prosperity more than all earthly things, while the husband by his conduct shows he only makes her a convenience, and that the grand object of his labors is to accumulate for himself and children, and allow her a bare maintenance for his credit's sake, while she wears his name?"

Are they not jointly and equally partners and have they not equal rights by the marriage covenant?"

Mrs. T. has long been numbered with those who have

passed the bourne whence no traveller returns, but though dead, she yet speaketh. JOSELYN.

CIRCULATE THE REVOLUTION.

Editors of the Revolution:

EVER since I thought at all on any matters of general interest I firmly believed in the justness of your cause. Now, in order to secure the success of that cause, we need more exponents like yourself. From whence these are to come we cannot tell, but workers will doubtless be raised up to labor even in this neglected vineyard. Meanwhile allow me to suggest to your readers the importance of disseminating the truths appearing weekly in your columns. They have it in their power to help to do this.

With this end in view, let those who take only one copy not place you "on file." In this stage of the reform the P. O. and not the file should be the receptacle for documents like yours. All of us have friends scattered, it may be, very widely over the country. It is our duty to see that each of these, in turn, be furnished with a copy of "THE REVOLUTION." In this way the number of your readers might be doubled or quadrupled, and many a good soul be prepared to speak and vote for the right when the time for action comes. H. K. W.

JUSTICE, EVER TO WOMEN.

MRS. KINGSBURY of Chicago, and Mrs. Colby of this state, were among the speakers at the recent State Convention of Spiritualists held at Indianapolis, Ind., and delivered addresses that were in no wise inferior to those made by the male speakers in attendance; and yet these workers in the reform field were made the subjects of a low, venal attack through the columns of the *Sentinel* (leading democratic organ). This attack was not directed to the sentiment of the speakers in question; but consisted of a low pot-house criticism on their dress, personal appearance, etc.; and so utterly devoid of propriety as to outrage the grossest sense of common decency. The offence of these women consisted not in their radical sentiment, for the male speakers present were equally radical in their remarks, and yet received not a word of unfavorable criticism. But why did men escape, whilst women on the same rostrum met the fate of fools and "idiots?" Man has a voice in making Governors and Congressmen, and forces the press to respect him; but woman is a political cipher of insufficient importance to restrain even the slanderous tongue—a fit object for worthless bar-room loafers to practice their powers of vulgar wit upon—a parallel with "idiots," and with no rights the press is bound to respect.

To be a woman is to be a criminal. Under the present masculine regime, woman cannot be tolerated in society. Females are sufferable, but womanhood is outrageous in the eyes of a perverted public opinion, and is free to be falsified and slandered by every worthless pimp and scapegrace in the land. But let woman not falter! So sure as justice is a constitutional element of the Deific principle, so sure will her cause yet triumph—the falsehood and slander of a venal press to the contrary notwithstanding.

Woman! if man be a "lord of creation," thou art creation's queen, and should hasten to exercise the prerogatives of thy queenship without delay. Humiliate not thyself, and through thyself, the race, by submitting passively to the destiny of slaves!

All true men should lend to woman a helping hand in her present struggle for equality. Masculine rule, as a speciality, has been tried from the earliest dawn of the historic period; and war, oppression and slavery have ever been the results.

Man's redemption from political, religious and social evil has proven an utter failure, because our politics, religion and social economy have been prostituted to masculine influence; whilst the redemptive influence of women has been shut out or ignored.

Let man lay aside his self-arrogated titles and meet woman on the broad platform of equality, and ere long a new era will dawn on our vice-ridden earth. War, oppression, slavery, drunkenness and licentiousness will hide themselves in the mazes of the past, and the race, through the influence of enlightened generation and education will soon stand redeemed from the dominion of vice, and justice and benevolence will cover the earth.

WARREN SMITH.

Rural Home, Ind., July 30th, 1863.

TOO BAD.—One hot day last week, a number of little boys were fined \$1 each by Justice Cornwell, for bathing in the East River, in violation of the city ordinances.

THE OLD AND THE NEW.

Editors of the Revolution:

You are calling for new constructions and not reconstruction. I only wish that every writer and reader of your columns understood this in its fullest meanings. We shall have nothing to do with policy or expediency, but seek only to know the right and do it. Thank God that there are a few centralized beings who begin to know the truth and are willing to express it in the face of all or any opposition. Such persons cannot meddle with the present pool of politics. The old form, or garment, is so nearly worn out that it is not fit to clothe the new child now being ushered into existence. Politicians, or those who have held the reins of government, are asking what is to be done, and who of us are prepared to answer? or who shall lead us out of this condition? not those surely who have led us into it. There is nothing to be gained by following either men or parties; but there is everything to be gained by being true to our own selfhood, recognizing principles as founded in the nature of things. This nation, in its mad haste after riches, has forgotten humanity's needs, or the real wants of the people. The law of force has prevailed. Justice and truth are lost sight of. There can be no perfect government save that which is founded in the rights and the wants of the people. If America as a nation is saved, it will not be through the political parties of to-day. They are weighed in the balance and found wanting. They must go on from worse to worse, until every thread of the old garment is worn out, and then out from the debris shall arise the new and glorious republic which is already feeling its way into existence. In the new state which is soon to be, we shall not ask of what sex or color a person is; but it will be enough to know that all are equal, and that no one can obtain a thing at the expense of another person without doing an equal injustice to both parties. I hope when it shall be the privilege of women to vote, if voting need be done, it will be for those who are not governed by ambition or prejudice; but who recognize truth and justice as the basic principles of all perfect governments. Let us of the new, bend our energies to tearing down all that is false and rear up the true. Man alone is not capable of developing this, for just as much as there is a positive and negative principle in external nature so do male and female exist in the humanity, and must act in concert to produce anything perfect. When this is recognized and each performs its equal part, then there will be unity and consequently harmony. We who know the truth can afford to be laughed at and scorned. We heed it not, but rejoice, inasmuch as the truth sets us free.

LIZZIE LEAVENWORTH.

BUFFALO, August 1, 1868.

Editors of the Revolution:

I wish to tell you and your readers what transpired here in Buffalo last Sabbath evening. It was announced in the morning, from the pulpit of the several Presbyterian churches, that in the evening there would be a union missionary meeting at the First Church (Dr. Clark's). In order that all who desired might avail themselves of the opportunity to attend that service, the other churches would be closed. A woman was to address the meeting—a Miss Rankin, missionary from Mexico. By a ridiculously long and uncalled for apology from the Reverend Dr. for the innovation, we learned that in solemn convocation, the grave divines had agreed (in spite of St. Paul's injunction) that it was eminently proper for the sake of the cause (there being funds to raise) that she should be allowed to give a history of her mission. She spoke eloquently for near an hour to a large audience, of the nature, extent and results of her labors, and to the edification, I am told, of the would-be monopolizers of public speaking, and especially the pulpit.

Yours truly,

B. C. O.

REFORM MOVES SWIMMINGLY.—The corporation of Liverpool has erected and opened to the public a plunge-bath of great dimensions, at the small cost of \$25,000, and inaugurated it by a series of swimming matches for prizes.

The Queen of Prussia has caused a space to be reserved in the Park of the Invalides at Berlin, on which flying ambulance-wagons will be established, to teach young women how to attend the wounded in a campaign.

WOMAN SUFFRAGE IN TEXAS.

TEXAS has been reached and Woman's Suffrage has had a hearing and report in the Legislative Convention. We have received a copy of Flake's *Daily Galveston Bulletin* of the 4th inst., containing a *Minority* report against the Memorial which is below at the service of readers of "THE REVOLUTION." The majority report we regret to say has not come to hand. The *Bulletin* precedes the report of the minority thus:

Mr. Adams and that dry old coon, Buffington, made the following report on Female Suffrage, in which, perhaps, the matter is better than the manner. We shall have to beg Miss Susan B. Anthony and her "REVOLUTION" not to be too critical on the syntax of our delegates. We can imagine nothing more funny than to hear Anna Dickinson take them down a few pegs on their grammar.

HON. E. J. DAVIS, *President of the Convention*:

SIR: We the undersigned members of the Committee on State affairs, after examining the declaration presented by Mr. Mundine, on Female Suffrage, respectfully present this minority report, and unhesitatingly state that we are opposed to Female Suffrage, not because we think them of any less capacity than men, but forsooth, we think that by the very laws of their natures they are transcending above an active participation in the government of the country, and their native modesty and in-born refinement of feelings cause every true woman to shrink from the busy noises of election days. They are conscious that they exercise, by keeping themselves in their appropriate spheres, and by exhibiting all those gentle qualities, directly opposed to the rougher sex, in their capacities of wives and mothers, an influence mightier far than that of the elective franchise.

We are opposed to it further, because we believe that the good sense of every true woman in the land teaches her that granting them the power to vote is a direct, open insult to their sex by the implication that they are so unwomanly as to deserve the privilege.

We therefore believe that such a declaration should not pass this body of gentlemen.

O. P. ADAMS,
A. BUFFINGTON.

Since the above was in type, we have received from Loring P. Haskin, Esq., a delegate to the convention, the following excellent Report and Declaration made and signed by a majority of the Committee to whom the subject of Woman's Suffrage was referred. We need scarcely bespeak attentive reading:

REPORT

Of the Committee on State Affairs, upon Female Suffrage, with accompanying Declaration.

July 30, 1868—Introduced and ordered to be Printed.

COMMITTEE ROOM,
AUSTIN, TEXAS, July 10, '68.

To the Hon. E. J. DAVIS, *President of the Convention*:

A majority of your Committee on State Affairs, to whom was referred the declaration introduced by the Hon. T. H. Mundine of the county of Burleson, to extend the right of Suffrage to all citizens of the state over the age of twenty-one years, possessing the requisite qualifications for electors, have examined with much care said declaration, and considered the object sought to be accomplished, and have arrived at the conclusion that said declaration ought to be a part of the organic law.

It was said by George Washington, that the safety of republican government depends upon the virtue and intelligence of the people.

This declaration is not a new theory of government for the first time proposed to be made a part of our republican institutions. The idea of extending the elective franchise to females has been discussed, both in Great Britain and the United States.

Your Committee are of the opinion that the true base of republican government must ever depend on the wisdom and virtue of the people.

In this state our system of jurisprudence is a combination of Civil and Spanish law, intermixed with the Common law of England; and this peculiar system, just in all its parts, for the preservation of the rights of married and unmarried women, is likely to be continued.

The time was when woman was regarded as the mere slave of man; but that time was when ignorance prevailed and learning was confined to the few. It was believed, in order to perpetuate the pretended Divine right of

kings to rule, that the mass of the people should be kept in profound ignorance, and that woman was not entitled to the benefits of learning at all.

It is not remarkable that as the benign principles of Christianity have been promulgated, free government has steadily progressed, and the Divine rights of woman have been recognized.

That government from which we borrowed the main principles of our free constitution, and from which we wrested an independence, even to this day, though its soil is dedicated to freedom, its people enlightened and christianized, yet it maintains that the individuality of woman, upon marriage, is lost and swallowed up in the superiority of man.

The principles of the common law have gradually given way to our more advanced ideas of civilization. Under the system of laws now in force in many of the States of the American Union, the natural rights which appertain to human intelligence are guarded and protected by the organic and statute laws of the states.

The old constitution of the Republic of Texas, the Constitution of the state of Texas of 1845, the laws enacted for the protection of married women; the many learned decisions of the Supreme Courts of Texas and Louisiana, and other Courts clearly indicate that the march of intelligence is onward, and that our advanced civilization has approximated to the period when other and more sacred rights are to be conceded.

Is it just that woman, who bears her reasonable portion of the burdens of government, should be denied the right of aiding in the enactment of its laws?

It may be truly said, that all just governments are founded on the consent of the governed; yet woman has no voice, and her individuality is lost.

The present generation has more educated women than men as teachers, as writers, as operators, as clerks. In fact, in every department of life, in faith, in virtue, in knowledge, in sagacity, in the practice of pure religion we give as the result of human experience, that woman is the equal and in many respects superior to man.

When was it, when a down-trodden people were struggling for freedom of thought, of speech, of action, and above all, the freedom of conscience, that neglected and always faithful woman, failed to keep the fires of patriotism continually burning.

In no age, country, or clime, though woman was almost accounted a servant, has her devotion, patriotism, integrity, self sacrificing disposition, been less than that of man.

In all great moral reforms and distribution of universal charity, in the diffusion of knowledge and virtue, woman has borne well her part.

When the blood of the Saviour was poured out on the mount, she was the last to linger about the cross, and the first at the tomb of the risen Lord.

The question of extending the freedom of the ballot to woman may well claim the attention of the law maker, and in view of the importance of the subject, a majority of your Committee earnestly recommend the passage of the declaration.

H. C. HUNT, Chairman,
T. H. MUNDINE,
BENJ. WATROUS,
WM. H. FLEMING,
L. P. HARRIS.

A DECLARATION.

Be it declared, by the People of Texas in Convention assembled, That the following shall be a section of the Constitution of the state of Texas, known as section — of article —: Every person, without distinction of sex, who shall have arrived at the age of twenty-one years, and who shall be a citizen of the United States, or is at the time of the adoption of this Constitution by the Congress of the United States a citizen of the state of Texas, and shall have resided in this state one year next preceding an election, and the last six months within the district, county, city or town in which he or she offers to vote (Indians not taxed excepted), shall be deemed a qualified elector; and should such qualified elector happen to be in another county, situated in the district in which he or she resides, at the time of an election, he or she shall be permitted to vote for any district officer; provided, that the qualified electors shall be permitted to vote anywhere in the state for state officers; and provided further, that no soldier, seaman, or marine in the army or navy of the United States shall be entitled to vote at any election created by the Constitution.

LABOR VS. CAPITAL.—A paper dollar of the government represents really but fifty cents in constitutional money, and yet the laboring masses have to take the paper at its nominal value, while the bondholder receives his six per cent. interest in gold on the five-twenties which he may have bought at forty cents on the dollar.

MY COTTAGE NEAR THE PINES.

It is astounding that people will submit to excessive rent, taxes, and discomfords; whilst, thirty-six miles from New York, close to a railway station, and only five miles from the sea, land can be bought from \$25 to \$30 per acre, and homes can be fixed thereon for \$300 and upwards! If there were more dispersion of city folks, and closer aggregation in the country, there would be less nervousness, vice, indolence and disease in the one case, and more comfort, quicker thought and less hardship in the other.

"THE REVOLUTION" could scarcely promote a more beneficial change than the nearer identification of town and country; as their present too great dissimilarities are at the root of most of our political, social, and religious troubles; and the true source—since they tend to degrade women—of those difficulties with which all reformers have most arduously to battle. B. W.

LITERARY.

COUNTRY HOMES, AND HOW TO SAVE MONEY, by Sereno Edwards Todd, author of "Todd's Young Farmer's Manual," and "Todd's American Wheat Culturist." No. 41 Park Row (Times building), office of the Church Union.

Here are homely truths for home consumption, a mine of them worth the whole of Pike's Peak to whoever can appreciate them, of whom it is to be feared there are few in this age of shams and shoddyocracies. But this is not the fault of the book. For a better one of its kind has not been written. It is as good in its way as Bunyan's "Plain Man's Pathway to Heaven." It is a pathway to heaven, via a good, substantial home somewhere on earth (New Jersey preferred, it seems to think), the next best thing, if indeed it be not a vital part of heaven itself. It should be in every family, and might be profitably read, or heard read, by every member of every family at least once a year, and searched like the Scriptures, daily. "THE REVOLUTION" does not recommend books because a copy is sent to the editors. We have returned some large books to the publishers because we could not even advertise them with a good conscience. Not so with this book. The American Tract Society could not do a better thing, never did do a better thing than to scatter it everywhere among human habitations. It treats of almost everything relating to home economy, buying a farm, cultivating, fruit-growing, fencing, repairing, stock-growing, everything out of doors; and then it goes in doors and talks admirably about all the economies there; with most thoughtful regard for the feelings and opinions of the wife, mother, daughter or whoever is the manager, and who may therefore be supposed to know her own business best after all. Mr. Todd has profound respect for woman, though he halts a little on her right of Suffrage. But he will doubtless mend his pace in the next edition. The good sense pervading his whole book, especially sense of justice, is assurance that he is silent only through want of thought and investigation. His hints on habits, dress, diet, behavior, expenditure, everything that pertains to the family in all its departments are admirable. But we may be too lavish in commendation. Of its stern rebuke of some foolish and pernicious practices, we give the following as specimen, and close this hasty notice.

Look here, boys! Young men, in hot haste for gratification, pleasure and money, hearken a moment. In June, 1868, I was forty-eight years old. And will you believe me, when I tell you that I have never tasted of tobacco in any form, and never had a cigar in my hand? Yet that is the truth. And I never will touch the filthy thing. The janitor laid one on my desk. I took the detestable thing up with my scissors, and hove it out at the window. Do you know that there are hundreds of men in the city, whose bills for cigars and tobacco only, are \$100, \$200, and in some instances, as high as \$600 a year each? It is shocking. I know young men who spend each, \$1.25 every day for cigars! It is terrible to contemplate!

"Parents, guardians, keep your sons and employees away from bar-rooms and miserable restaurants, where the vile and foul-mouthed meet to entertain each other. They will learn nothing desirable at such places. On the contrary, they will learn everything that is vulgar, obscene, vicious, licentious, immoral and everything else that will corrupt and defile and ruin the boy and the man for time and for all eternity. They learn to gamble; to spend money for everything and anything; to drink intoxicating beverages; to spend all their precious evenings in revelry, dissipation and midnight debauchery; and above all and more than all, they

learn to disrespect and dishonor their parents, and that female virtue is something—yet nothing! Oh, how many pure-minded young men, who were taught that virtuous females were as pure as angels of light, have been persuaded to believe, by frequenting bar-rooms, that female virtue is a delusion that may be bought for paltry gold!

WHERE IS THE CITY? Boston: Roberts Brothers. 1868. Such is the whole title page of a book of nearly three hundred and fifty pages, all about Israel Knight in search of a church, like Japhet of his Father, or more like Colebs in search of a wife. Israel is a good young man, or who would be good if he could, or knew how, fresh from college and classes, but innocent apparently of all religious training or teaching, and willing, or wishing rather, to be led into all truth. He confidently believed there was a true church and he longed to find it. In his intense earnestness he applied to his guardian and uncle, Ephraim Stearns. Uncle Ephraim was about as intelligible as the Sphinx, or the Delphian oracle; only counselling him, "look for yourself; but my advice is, look on all sides before you cleave to any." Then Israel thought of books, of religious Encyclopædias, but he remembered that

"Books as affected are as men,"

and finally he concluded to travel and make discovery and observation. So Bible in hand, or New Testament (a Greek one, too, printed in 1656), he set forth. He first encountered the Baptists and entered with right good will into what they taught. Uncle Ephraim heard that he was about to become a Baptist and wrote to know what he meant by a Baptist? informing him that there were at least nine different divisions of that sect in this country alone. He farther assured him that the regular Baptists, indeed that all the sects have at least four faces like the cherubim of the prophet's vision, namely: the face of a man, the face of a lion, the face of an ox and the face of an eagle, and warned him to "beware of the eagle!" in every sect.

To make our story short, Israel next tried the Congregationalists, then the Methodists, the Episcopalians the Quakers, the Swedenborgians, the Spiritualists, the Universalists and the Unitarians, but he found too much lion in them all. So he wrote Uncle Ephraim again, to that effect. His uncle was now able to extricate or at least greatly to aid him, and the book ends very pleasantly on the whole, Israel finding at last "Where is the City," though it was not in any of the organized sects.

The descriptions of the denominations visited, the conversations with leading members, the sermons, prayers and administering of the ordinances by the ministers and the general manner of their worship and statement of their form of doctrine, all pervaded by a kindly and candid spirit, make the book really interesting; and it may be read too with great profit by very large numbers of the American people.

LONGFELLOW AS A LION.

THE London *Cosmopolitan* measures Mr. Longfellow and Charles Dickens together after this sort:

There seems to be a commendable disposition on the part of the English public to reciprocate, by a most cordial welcome given to the poet Longfellow, the hospitalities recently bestowed by the Americans upon Mr. Charles Dickens. There is no doubt that Mr. Longfellow has many honest admirers in England; and Mr. Charles Dickens is equally esteemed in America. But in all the numerous notices of Longfellow's poems that have appeared in the columns of the British press since the arrival of the poet in England, not one that we have seen has accorded to him the rank of a first-class poet. Especially have the critics of London newspapers spoken of him in their usual patronising tone touching everything American, as a "second or third-rate poet," the "writer of some clever verses," etc., etc., while others have attempted to disparage by ridicule that noble allegory of human life—"Excelsior"—even criticising the syntax of the learned Harvard Professor, who ought, they say, to have called his Alpine song *Excelsium*! Nevertheless, this New England poet, the author of "Hyperion," the "Voices of the Night," and "Hiawatha," is the fashion of the day, the lion of the hour. Next to Sir Robert Napier and the Duke of Edinburgh, he is more run after by photographers, and others who are ambitious to use him as an advertising medium, than any man in England. Mr. Dickens went to America to make money. Mr. Longfellow came to England to make a visit, and yet a whole legion of Barnums are trying to

make money out of him. The Crystal Palace Showman wants to get hold of him in order to attract a crowd, and bring grist to his mill, and swell the receipts of the railway companies. The Queen invites Mr. Longfellow to let her see him at Windsor, and lo, the whole patent nobility of the realm are eager to receive the American minstrel after this act of Royal condescension and consecration! We wonder if her Majesty has ever invited the poet Mackay, one of her own "subjects," to dine at her table, whose sweet songs have gladdened, with holiday hope, the hearts of millions of poor workers on both sides of the Atlantic, and which will continue to cheer "the hearts of millions yet to be!" But we forget; there is no "precedent" for this in the history of British literature. The poet Burns never saw the inside of an English palace, while Leigh Hunt, the author of "Abou Ben Adhem," was familiar with the inside of an English prison! England generally honors her own poets and prophets a few centuries after they are dead. It is in Westminster Abbey, not in Buckingham Palace, that England's greatest men receive the nation's hospitalities.

RALPH WALDO EMERSON says he never expects to leave the country again, as he has not time to travel, and nothing is to be gained abroad that cannot be had at home.

OUR earnest neighbor of the *Christian Union*, says the *Pittsburg Advocate* grows terribly at "two women and one man" engaged in getting up a Revolution.

IN TYPE.—Much valuable matter; and more on file.

MARRIED.

RUGGLES—WHELOCK.—In Janesville, Wis., on the 11th inst., by Mrs. H. F. M. Brown of Chicago, Gen. J. M. Ruggles and Miss Elvira Wheelock.

Editors of the *Revolution*:

The bride is one of your subscribers and workers. She would like her marriage in "THE REVOLUTION."

H. F. M. BROWN.

P.S.—Do you ask if I am an ordained minister? Yes.

Financial Department.

FINANCIAL AND COMMERCIAL.—America versus Europe—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Open doors to Artisans and Immigrants. At land and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Financial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omaha to San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor, and keep bright the chain of friendship between them and their Father Land.

THE REVOLUTION.

VOL. II.—NO. 7.

Talk among the Brokers in Wall Street.

THE talk among the brokers is the troubled condition of the cliques and their efforts to keep the stock market from

RUNNING INTO A PANIC.

The talk is that

LOCKWOOD AND HENRY KREP HAVE STUCK RUEFUL RUFUS

and his crowd with the Northwest shares, and that

CHAPLAIN HATCH'S

faith that he is going to get out of the scrape that he is in by sticking his friends with his Northwest lead is one of those beautiful delusions that brought

SWEET WILLIAM TO GRIEF

in these same North west shares and Erie two years ago. The talk is that

RUFUS THE RUEFUL

when he sold "puts" on North west common and preferred, expected that operators would buy against the "puts," but when he found out that they were going to hold the "puts" and put the stock, then

RUFUS THE RUEFUL SAW HIS GAME WAS UP and would sell no more "puts." The talk is that

LOCKWOOD'S, HENRY KEEP AND UNCLE DANIEL

are going to get Erie down and a short interest in it at low prices, that they may twist the price up to a high figure and clean out the shorts. The talk is that

BLOODGOODS ARE BORROWING

all the New York Central they can, to make it scarce, that

JOHN STEWARD, JR., BANKER,

and others may sell and stick the public. The talk is that

COMMODORE VANDERBILT IS OUT OF ERIE

and holds only a moderate amount of New York Central, and that he is not going to interfere any more with stock speculations. The talk is that the inside parties in

ROCK ISLAND

have been selling out, and that a new issue of stock will be made to raise money to complete the road. The talk is that the

GERMAN BANKERS

have filled up the European markets with our government bonds, and that they have overdone the thing by sending so many bonds to Europe. The talk is that the

BANKS AND MONEY LENDERS LOOK FOR TROUBLE among the cliques, and clique stocks this Fall, and that they reject the clique stocks as callaterals. The talk is that

SECRETARY MC'ULLOCH

is going to make the

MONEY MARKET TIGHT THIS FALL

by selling more bonds, and that there will be lively times in Wall street from his manoeuvres. The talk is that the

TREASURY DEPARTMENT RING

of gold gamblers and stock-jobbers expect to have a high time generally in gold and government bonds this Fall.

THE MONEY MARKET

is hardening and more active, call loans being made chiefly at 4 per cent., and discounts at 6 to 7 per cent., the lower rate being for prime names and short dates. It is probable that the Western drain to move the crops, will be sharper and more continuous than it was last year, on account of the increased production and the desire to realize early. The bank loans reached their maximum on July 11, and the bank statement for this week shows the progress of contraction. The loans are decreased \$1,947,166, and the deposits the large amount of \$8,155,405, and the legal tenders \$1,116,067. The specie is decreased \$1,830,577, and the amount now held by the New York City banks is \$22,983,830.

The following table shows the changes in the New York city banks compared with the preceding week:

	Aug. 8	Aug. 15.	Differences.
Loans,	\$279,755,786	\$277,808,620	Dec. \$ 1,947,166
Specie,	24,784,427	22,953,850	Dec. 1,830,577
Circulation,	34,074,374	34,114,087	Inc. 39,713
Deposits,	231,716,492	223,561,087	Dec. 8,155,405
Legal-tenders,	74,051,548	72,935,481	Dec. 1,116,067

THE GOLD MARKET

was active and firm throughout the week, though towards the close, it was somewhat weaker, owing to heavy short sales by a leading stock operator, and a combination of others being formed to sell down the price of gold, in order to affect the stock market, and by a similar movement in Erie to produce a general panic. The market, however, closed firm, and the probabilities are, that the price will advance instead of decreasing.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Saturday 8,	147 1/4	147 1/4	146 3/4	147 1/4
Monday, 10,	146 1/4	147 1/4	146 1/4	146 1/4
Tuesday, 11,	146	146 1/4	145 1/4	146 1/4
Wednesday, 12,	146 1/4	146 1/4	146 1/4	146 1/4
Thursday, 13,	147 1/4	147 1/4	147 1/4	147 1/4
Friday, 14,	148	148	146 1/4	146 1/4
Saturday, 15,	146 1/4	146 1/4	146 1/4	146 1/4
Monday, 17,	147 1/4	147 1/4	146 1/4	146 1/4

THE FOREIGN EXCHANGE MARKET

was dull and heavy throughout the week, but firmer at the close as follows: Prime bankers 60 days sterling bill 109 1/4 to 109 1/2 and sight 109 1/4 to 109 1/2. Bankers bills against bonds sixty days sterling were sold at 109 to 109 1/2 and sight 109 1/4 to 109 1/2. Bankers francs on Paris 60 days 5.17 1/2 to 5.16 1/2 and sight 5.15 to 5.13 1/2.

THE RAILWAY SHARE MARKET

was dull and heavy, and toward the close weak and panicky. The outside holders of the stocks seem disposed to realize in the expectation of a closer money market next month.

Musgrave & Co., 19 Broad street, report the following quotations:

Canton, 46 to 47; Boston W. P., 15 1/4 to 16 1/4; Cumberland, 30 to 36; Quicksilver, 20 1/2 to 21 1/2; Mariposa, 4 to 6; Mariposa preferred, 7 to 9; Pacific Mail, 101 1/4 to 102; W. U. Tel., 34 1/2 to 34 1/2; New York Central, 126 1/4 to 126 1/2; Erie, 52 1/4 to 52 1/2; do preferred, 69 1/4 to 70 1/2; Hudson River, 136 1/4 to 137; Reading, 90 1/4 to 90 1/2; Wabash, 50 1/2 to 51; Mil. & St. P., 71 to 71 1/2; do preferred 80 1/4 to 81; Fort Wayne, 147 1/4 to 107 1/2; Ohio & Miss., 29 to 29 1/2; Mich. Cen., 119 to 121; Mich. South, 83 to 83 1/2; Ill. Central, 145 1/4 to 146 1/4; Pittsburgh, 86 to 86 1/2; Toledo, 98 1/4 to 98 1/2; Rock Island, 98 1/4 to 99; North Western, 80 1/4 to 80 1/2; do preferred, 80 1/4 to 80 1/2.

UNITED STATES SECURITIES

were dull throughout the week, and prices were lower at the close.

Fiak & Hatch, 5 Nassau street, report the following quotations:

Reg. 1881, 114 to 114 1/4; Coupon, 1881, 114 1/4 to 114 1/4; Reg. 5-20, 1862, 108 1/4 to 108 1/4; Coupon, 5-20, 1862, 113 1/4 to 113 1/4; Coupon, 5-20, 1864, 109 1/4 to 109 1/4; Coupon, 5-20, 1865, 111 1/4 to 111 1/4; Coupon, 5-20, 1865, Jan. and July, 108 to 108 1/4; Coupon, 5-20, 1867, 107 1/4 to 107 1/4; Coupon, 5-20, 1868, 107 1/4 to 107 1/4; Coupon, 10-40, Reg., 104 1/4 to 104 1/4; 10-40 Coupon, 108 1/4 to 108 1/4; September Compounds, 1865, 118 1/4; October Compounds, 1865, 118.

THE CUSTOMS DUTIES

for the week were \$2,830,432 in gold against \$2,549,000, \$2,510,000 and \$2,215,119 for the preceding weeks. The imports of merchandise for the week were \$4,312,898 in gold against \$6,046,093 \$5,695,166 and \$3,813,444 for the preceding weeks. The exports, exclusive of specie, were \$2,509,312 in currency against \$2,505,994, \$2,976,585, and \$2,638,195 for the preceding weeks. The exports of specie were \$453,498 against \$2,896,532 \$715,592 and \$1,463,249 for the preceding weeks.

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